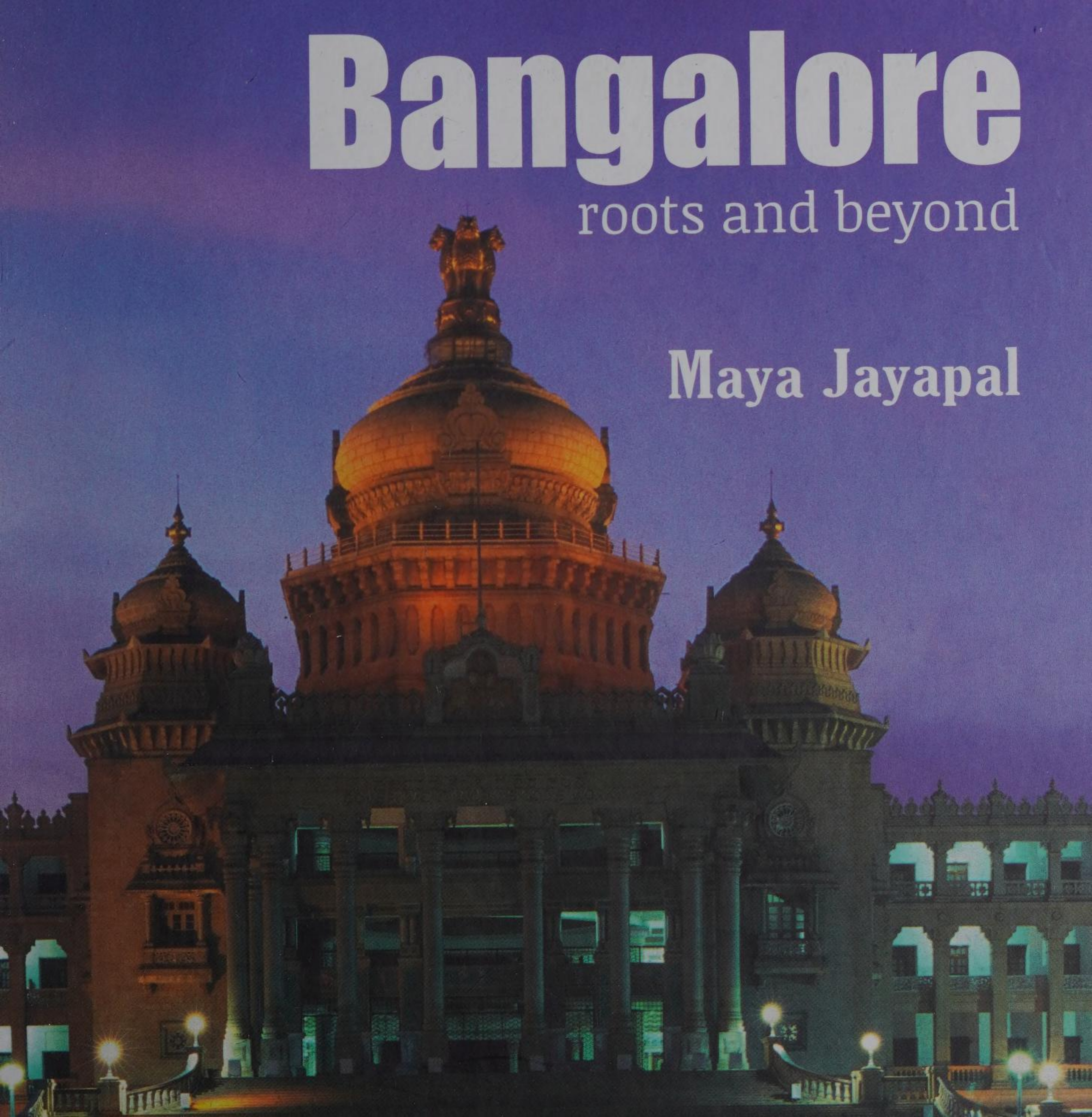
Bangalore

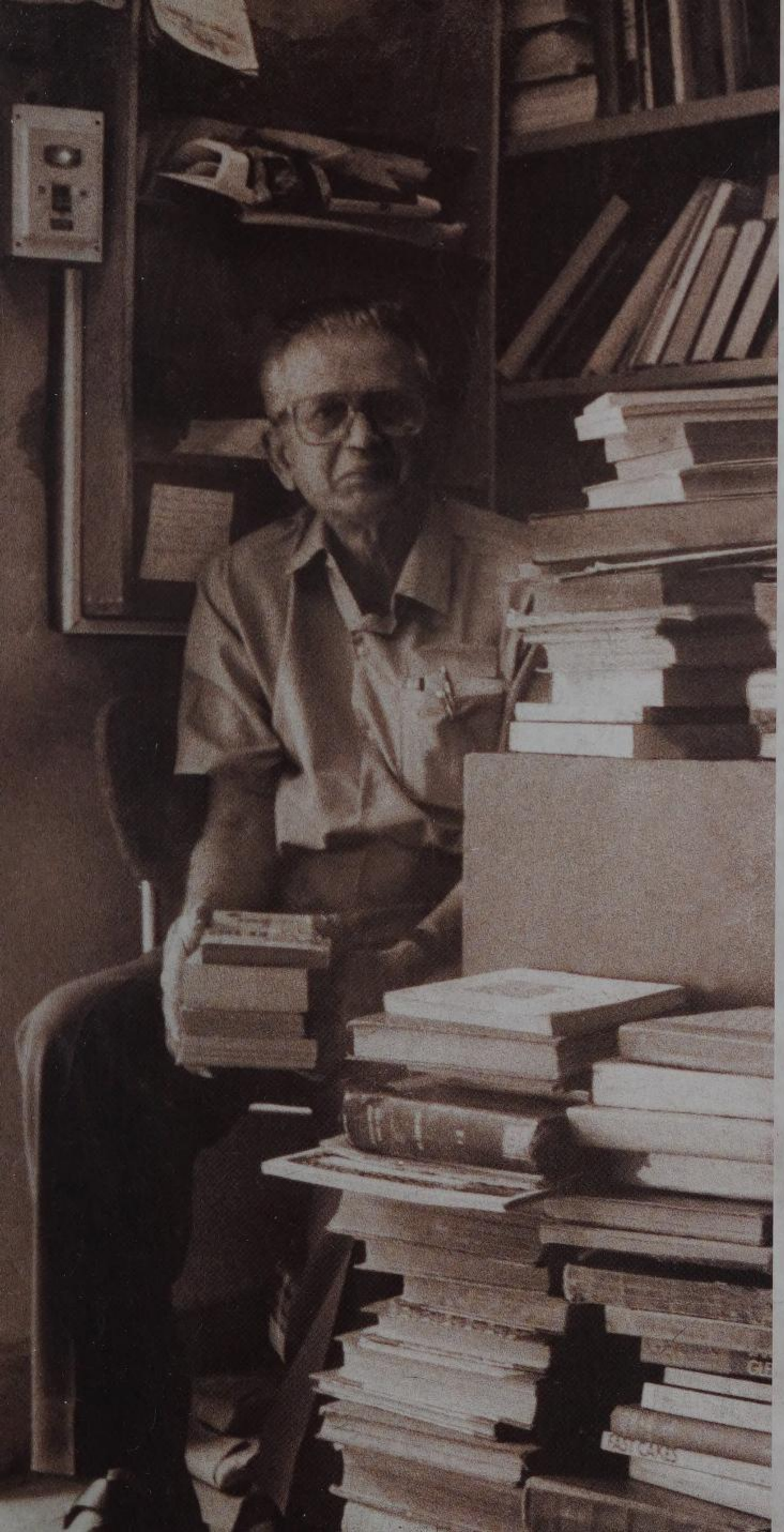
roots and beyond

Maya Jayapal



SHOUT
SHARE
IT

Bangalore



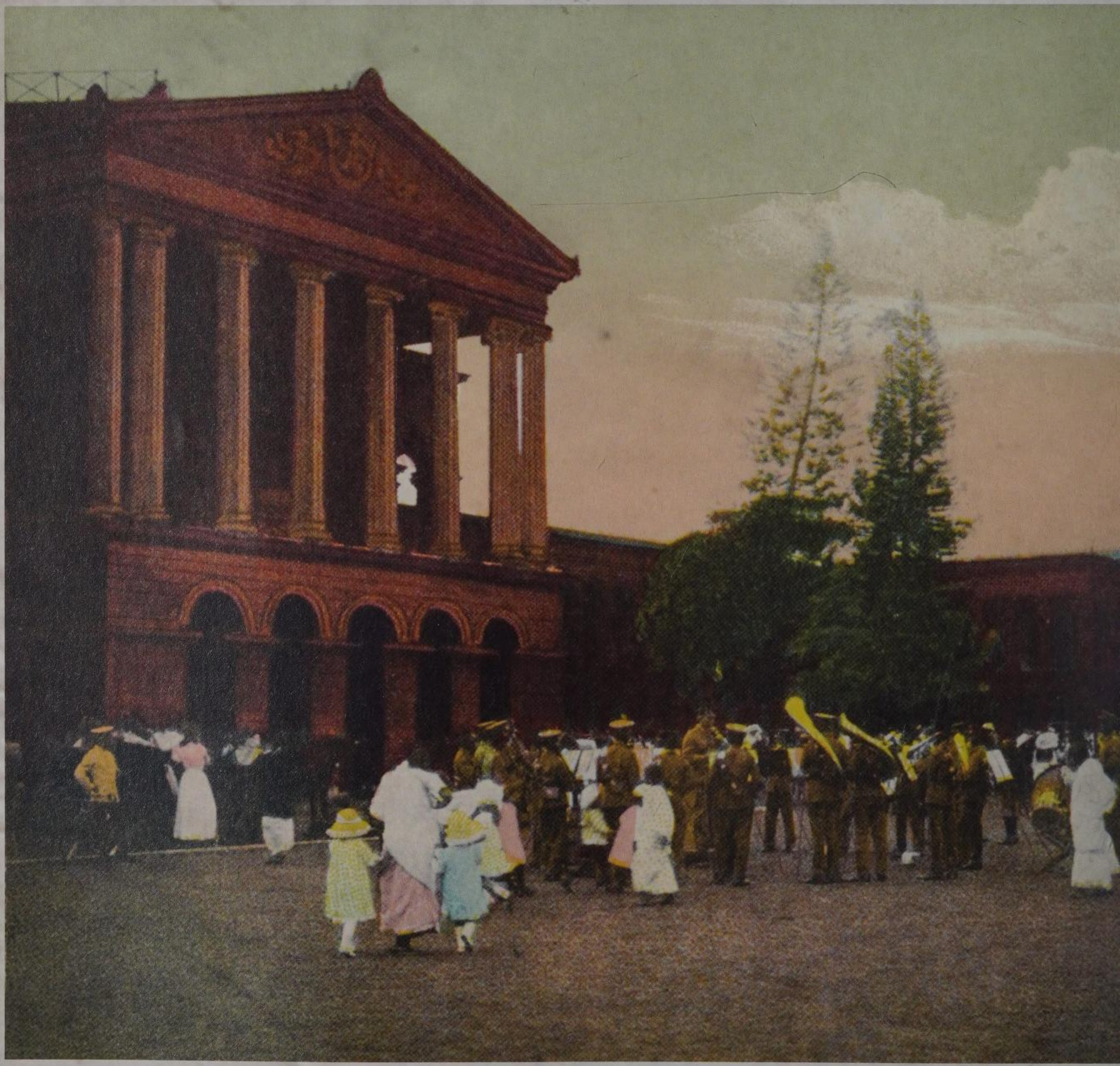
Bangalore

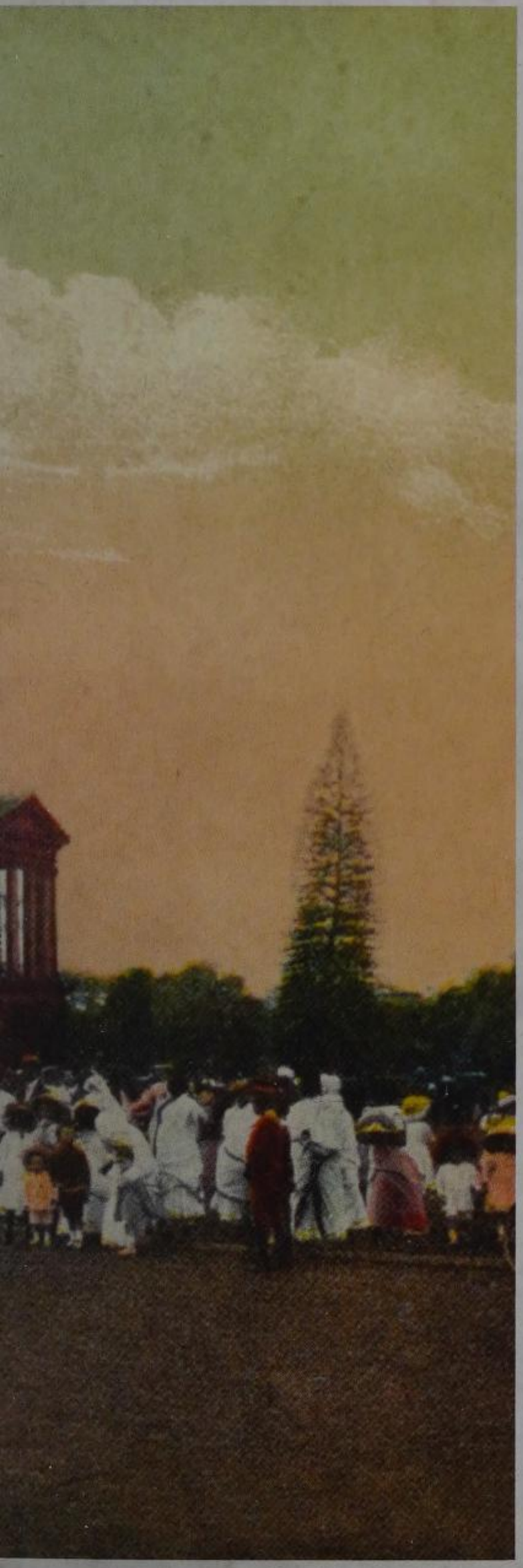
roots and beyond

Maya Jayapal

NIYOGI
BOOKS

For my mother,
my friend …





contents

foreword.....9
introduction.....11

the
beginnings.....15

hyder ali and
tipu sultan.....29

the mysore
monarchy.....49

the cantonment
and life within.....55

round about
town.....87

the
growing city.....115

Landmarks of Bangalore
buildings
of heritage.....121

symbols
of all faiths.....145

vivid hues of history,
nature and life.....161

The City and Its People
the major kannada
communities.....191

a kaleidoscope of
cultures and faiths i.....203

a kaleidoscope of
cultures and faiths ii.....219

festivals of
bangalore.....241

bangalore today
and tomorrow.....251

acknowledgements.....269
select bibliography.....271
photo credits.....276
index.....278

Drawing of the Battle of Polilur (1780) from Darya Daulat (Tipu's Summer Palace) at Srirangapattana

Page 6-7: *Cubbon Park, Bangalore*

foreword

Most Bangaloreans refer to their city with pride, especially after its enormous growth over the last two decades. Maya Jayapal's book testifies to both the popularity of the city and her style of presentation. She has not discarded myths as a concession to the popular refusal to subscribe to them.

The ancient village named Bengaluru conveyed its cultural baggage to the new fortified town created by Kempe Gowda I in circa AD 1537. The city saw the rule of Kempe Gowda's family in the tradition of the Vijayanagara empire. Further layers of economic and cultural growth were added to this historic town by the Marathas, the Mughals, the Mysore rulers like Hyder Ali and Tipu Sultan, later followed by the British. Dr Francis Buchanan gives a wonderful account of the town as he saw it at the outset of British rule. But the intervention of

the Industrial Revolution ruined the city's traditional industries. The advent of the British cantonment as a twin town and the rule of the British commissioners from 1831 to 1881 triggered the Westernisation of the city. This was accelerated by events like the setting up of textile mills, the arrival of electricity in 1905, the founding of the Indian Institute of Science, besides the vision of Dewans like Sir M. Visvesvaraya and Sir Mirza Ismail, transforming the medieval town. Every radical change brought in its wake a wave of new emigrants with different skills and talents. Today, Bangalore is realising the culmination of this process through the city's alarming expansion and its growth as a centre for productive activities that are the cynosure of global attention.

This book, with its smooth narrative, resembles a river that takes something of everything en route, thus unfolding the story of Bangalore multifariously. In addition to events and landmarks, it evokes sections of the population which contributed in the city's progress, and also aspects of its colourful life.

Subjects with such a broad base could throw most writers into confusion about possible choices. But, by and large, Maya Jayapal has chosen appropriate facts and ideas to present an enchanting story.

Dr Suryanath U. Kamath
Bangalore

introduction

This is a portrait of a city I fell in love with when I came to study at Mt. Carmel College in my teenage years, and which has now become my home. I have engaged with the city from multiple perspectives by talking to associates, friends and detractors, besides poring over intimate records, including letters and materials in public and private libraries.

Every immigrant yearns to bring the two halves of his life together—the world of his birth and the world of his present. I feel I have achieved this in Bangalore, or Bengaluru, as it is now known, largely thanks to the ease with which the threads of past, nurturing friendships have been picked up, in

A statue of Sri Chamarajendra Wodeyar, ex-ruler of Mysore at Lalbagh Botanical Gardens, Bangalore

addition to exchanges with new friends who, like me, were also searching for a place to call home. The people of Bangalore are tremendously tolerant, a tolerance which is currently being pushed to its limits. I have had ample evidence of this tolerance, warmth and helpfulness in my interviews with people. In fact, some friends have accused me of looking at Bangalore through rose-tinted glasses. I plead guilty. Almost everyone I approached dredged up old memories, letters and photographs. Often, I had to knock on several doors before I received a nugget of information.

Inevitably, there were times when I felt frustrated and helpless. Our documentation systems need considerable improvement. Often, institutions had no documentary or photographic records.

This book, of necessity, has certain parameters. Therefore, it has not been possible to include all aspects of events and, in particular, all communities. The emphasis, rather, has been on the diversity of the elements which have come together to give a special and unique meaning to the word 'Bangalorean'. I hope that this book will create awareness and understanding of the city's past and present.

I have used 'Bangalore' in the title and throughout the book, keeping in mind that the emphasis and narrative of the content is on the historical past, at a time when the city was called 'Bangalore'.

A view of the glass house in Lalbagh Botanical Gardens, Bangalore

the beginnings

The task of the historian is to explain the past; neither to justify nor to condemn it.

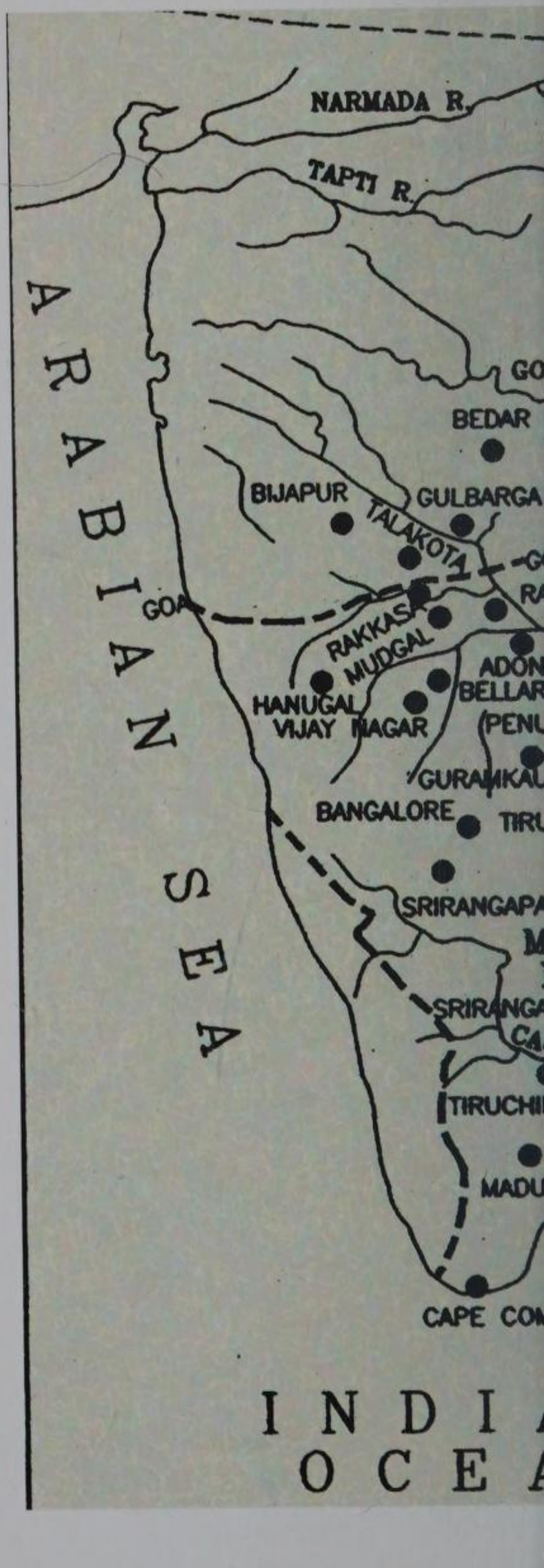
~ A.J.P. Taylor, 'Politicians, Socialism and Historians'

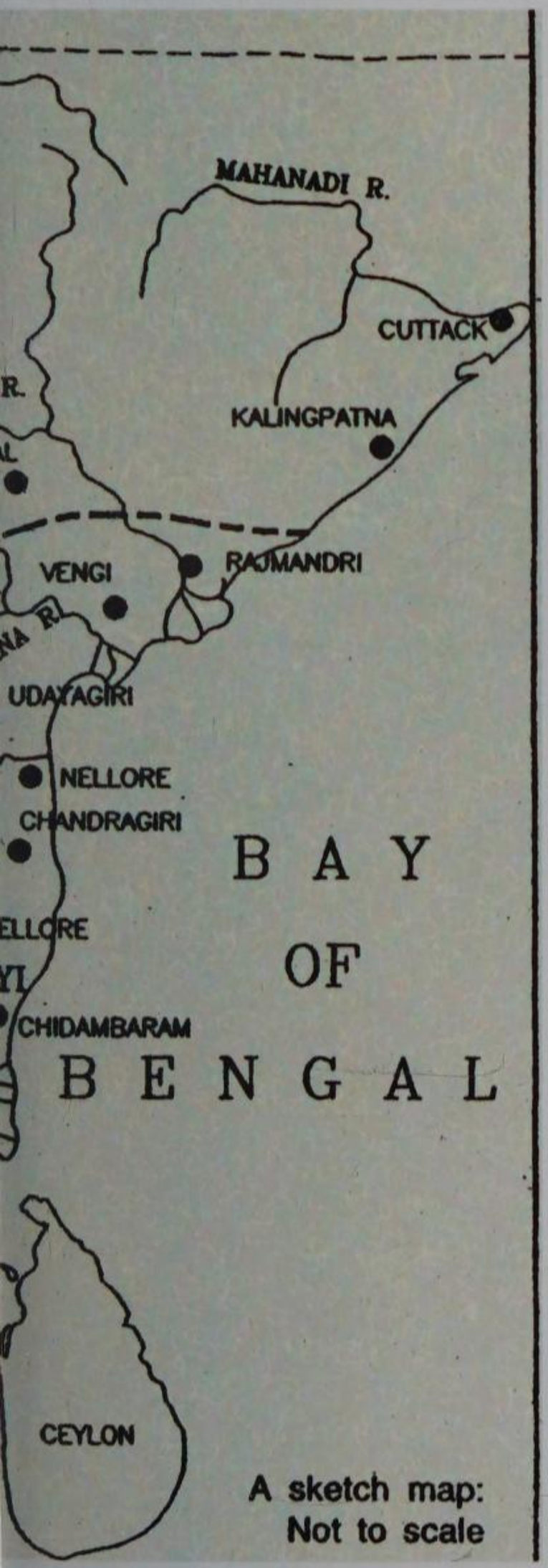
Bangalore (Bengaluru of today) has changed much in the last few decades, especially since the 1980s. From a placid, contented town basking in an invigorating climate, where neither fan nor fire was required, it has become a fast-growing metropolis, sprouting new suburbs and constructions almost overnight. Once a retreat for pensioners and the heat-weary from the neigbouring states of Tamil Nadu and Andhra Pradesh, it now has residents fleeing to cooler climes in the summer months of March, April and May. In the past, Bangalore was a town that revelled in its quietude, where people walked their dogs in flower-filled parks and down the narrow roads bordering picturesque cottages nestling in well-tended gardens. But its traffic today is among the most indisciplined in the country. Its roads, still narrow, are choked with people, vehicles, rubble of old houses being demolished, and construction materials for new condominiums mushrooming at an alarming rate. The Bangalore of old used to look down with genteel snobbery at aspects of the glitz of Bombay (now Mumbai), the power of Delhi and the intellectual pretensions of Madras (now Chennai) and Calcutta (now Kolkata). Today it vies with Mumbai in commerce and with Chennai, Kolkata and Delhi in lifestyle.

Though the city today is paying the price of progress, a significant number of people still consider it the best place to live in India. Its climate, opportunities and atmosphere make it the preferred choice not only of pensioners from different parts of India, but also of multinationals and the dynamic young wishing to make investments or seek their fortunes. Unlike other cities on the move, Bangalore has not lost touch with its roots. Its politicians, planners and literary figures constantly hark back to its beginnings and the glories of its past. This mindset and the dogged determination to hold on to its moorings in history offer hope that it will not grow into a city without memories.

The founder of Bangalore was Kempe Gowda I of the Yelahanka Nadaprabhus, so named because the originator of this line first settled in Yelahanka, now a suburb thirteen kilometres north of Bangalore. After he established his authority by extending his dominion in the area around Yelahanka, Kempe Gowda was awarded the title of 'Yelahanka Nadaprabhu' by the ruling Hoysalas. These rulers were feudatories of the Vijayanagara kings. Later, they became vassals of Bijapur, as dictated by the exigencies of time. In 1728, they were conquered by the ruler of Mysore, Dodda Krishnaraja Wodeyar.

Legend traces the lineage of Kempe Gowda to Ranabhire Gowda, a resident of Alur village in Kanchipuram—seventy kilometres west of Chennai on the road to Bangalore. He decided to migrate further west at the end of the fourteenth century and, with his seven brothers and their families, settled at Avati village near Devanahalli, about forty kilometres north-east of Bangalore. Among the reasons to which this migration is attributed, the most plausible seems a devastating famine in Kanchipuram. Romantic legend suggests that Ranabhire Gowda wished to protect his daughter, Doddamma, from the unwelcome advances of a brigand chief from a lowly caste. Their flight, under the protection of their family deity, assumes folkloric shades. When the family reached the banks of the Palar river, they found it in spate. Doddamma, invoking the aid of the Almighty, cast her earrings into the waters, hoping that her virtue would reveal a way out of their predicament. Miraculously, the waters subsided, allowing the seven carts with the seven families to cross the river. However, when their pursuers reached the Palar, they were unable to cross over to the other bank. Despite this legend, the Gowda family appears to be





from Morasunadu, a part of today's Bangalore district which includes Hoskote and Anekal taluk.

Initially all the brothers settled at Avati but in time went their separate ways to establish individual settlements. The youngest, Jaya Gowda, settled in Yelahanka. He ruled there from AD 1418 to 1433, as a vassal of the Vijayanagara kingdom.

The founding of the Vijayanagara kingdom in AD 1336 was a watershed in Indian history. At this time, all the kingdoms to the south of the Vindhyas had disintegrated, while the terrain to its north was controlled by the Delhi Empire or Sultanate. The latter originated around AD 1200 under Mahmud of Ghazni, who came from a principality of Afghanistan. Later Mahmud's followers, tempted by the rich provinces of the Deccan, began to press southward. In AD 1309, an immense force under Delhi Sultan Alauddin Khilji's favourite slave, Malik Kafur, who had been promoted to general, captured Warangal in the south (north of present-day Hyderabad).

The people of the south resisted submission to the Delhi Sultanate. Their desire for independence from the north set the scene for the establishment of the mighty Vijayanagara kingdom, which held sway for the next 250 years. The ruins of this remarkable kingdom at Hampi forms one of the most dramatic historical and architectural sites in India. Set against hills, plains and towering granite boulders by the river Tungabhadra, these remains testify to the grandeur of Indian art and architecture. The kingdom of Vijayanagara came to be closely linked with Jaya Gowda and his descendants.

The most famous of his line was his grandson Kempe Gowda I, who bore the illustrious name of the Goddess Kempamma. He ruled from AD 1513 to 1569. This period coincided with that of Krishna Devaraya and Achyuta Devaraya of Vijayanagara, his liege-lords, and both of them at first looked upon him with appreciation and favour.

A sketch map of the Vijayanagara Empire

Page 14: *Inside view of the old Bangalore Fort*

Kempe Gowda I founded Bangalore by building a mud fort in AD 1537. Legend has it that he followed the dictates of a dream in which he saw a hare attack a dog at a particular spot; this he interpreted as an indication of a *gandu bhumi* or 'heroic land'. He named the place Bengaluru. But the Bangalore that he built does not coincide with the traditional Old Bangalore, or Hale Bengaluru. Old Bangalore is linked to the present-day village of Kodigehalli, west of Hebbal. Its name, 'City of Boiled Beans', originates from a legend in which an old woman served a dish of cold boiled beans to the Hoysala king Veera Ballala Raya II, who lived 300 years before Kempe Gowda, and not to Kempe Gowda himself, as other accounts would have us believe. However, according to M. Fazlul Hasan, the author of *Bangalore through the Centuries* (1970), even this story is inaccurate.

The name 'Bengaluru' was first encountered in inscriptions dating to about the ninth century AD, discovered by R. Narasimhachar at Begur village, about fifteen kilometres south of Bangalore. Obviously, Kempe Gowda was sufficiently attracted by the name to call the new city he founded after it. Another theory attributes the name to the Benge tree (*Rakta honne* in Kannada or *Pterocarpus marsupium* in Latin).

During Kempe Gowda I's time, the ruling emperor in Vijayanagara was Achyuta Devaraya, who had succeeded Krishna Devaraya. Achyuta Devaraya was so appreciative of Kempe Gowda's zeal and loyalty that he granted him twelve other *hoblies* or villages with a revenue of 30,000 pagodas[1]. This enabled Kempe Gowda to embark on policies to develop his province. He encouraged the construction of temples, tanks and planned *agraharas* or residential layouts around each temple.

He also pioneered the development of numerous tanks and ponds, for which the city is now noted. One such pond at Sampangiramanagar, adjacent to the Shantinagar area, has remarkable carvings of birds and lions on its parapet wall. However, the pond today testifies to neglect, while other ponds and tanks have disappeared altogether. Kempe Gowda also extended the town by developing

---

1 A pagoda, a gold or silver coin, was worth three-and-a- half rupees in 1818: (Burnell and Yule 1996, 653).

smaller townships and building marketplaces. He encouraged artisans and merchants to settle in Bangalore. He handled administrative matters personally, sparing no effort to make Bangalore pleasant and attractive.

The fort Kempe Gowda built had four batteries, where cannons were mounted. Bad luck, legend says, plagued him during the fort's construction. Despite efforts to strengthen it, the main gate would collapse every night. This troubled Kempe Gowda until a dream indicated that only a human sacrifice could give the gate permanence. His dutiful daughter-in-law Lakshamma offered to sacrifice herself. Horrified, Kempe Gowda refused to consider the idea. Unable to cope with her father-in-law's anxiety, Lakshamma stole out one night and after offering prayers for the fort's permanent safety, stabbed herself. Heartbroken, Kempe Gowda built a temple to Lakshmi in today's Koramangala, installing a statue of Lakshamma in it. The gate stood firm ever after.

Statue of Kempe Gowda

Kempe Gowda was an ardent devotee of Bhaire Deva, believed to be a son of Lord Shiva, but he adopted Shiva as his god. He abolished a callous custom of hazy origin, that of cutting off the ring finger of the women of his household. However, he acknowledged the tradition by ordering offerings of gold and silver fingers at the temple.

Kempe Gowda expanded his territory by capturing the village and sacred hill of Shivaganga in AD 1550. He built numerous smaller temples and *choultries* or rest houses for pilgrims in the town. He also built a big durbar hall, which is still known as Kempe Gowda's *hazara* or audience hall. One temple contains his statue with an inscription, besides four others within its precincts. Another inscription is on the bell presented to the deity by his family.

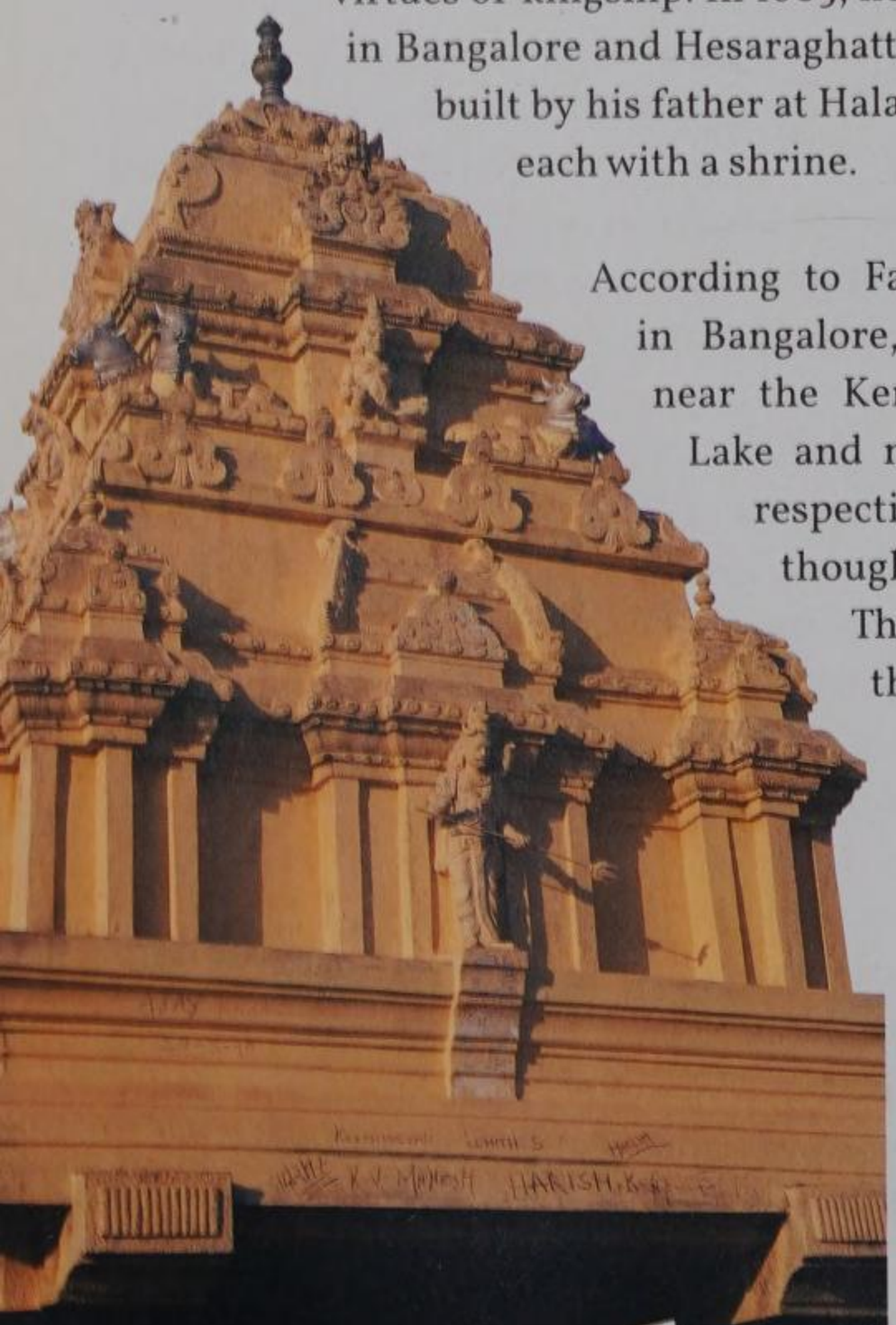
During his rule, he annexed several other places, including Domlur, Halasoor and Hesaraghatta. The territory he acquired enjoyed great stability as a result of his administrative skills, besides popular appreciation of his construction of facilities for the common man. As the founder and consolidator of Bangalore principality, many of the city's organisations and buildings bear his name. In November 1964, a statue of Kempe Gowda was unveiled in Bangalore's Narasimharaja Square.

In spite of Kempe Gowda's good work, Rama Raya, the reigning Vijayanagara king, instigated by the *palegar* of Channapatna, the overlord of a *palayam* (the Tamil word for an armed camp) to the west of Bangalore, accused him of exceeding his authority in minting *varahas* or *pagodas* of Bhaire Deva, without seeking his prior permission. As a result, Kempe Gowda was imprisoned in the fortress of Anegundi for five years, while his territory was annexed. However, his powerful friends persuaded the king to pardon him, while he regained favour by paying a huge sum of money to Rama Raya. Kempe Gowda I then ruled till his death in AD 1569.

Kempe Gowda was succeeded by his son, Kempe Gowda II. As charitable and religious as his father, Kempe Gowda II combined these qualities with the virtues of kingship. In 1605, he made several grants to *agraharas*, both in Bangalore and Hesaraghatta. He improved the Someswara temple built by his father at Halasuru by constructing seven enclosures, each with a shrine.

According to Fazlul Hasan, the four famous towers in Bangalore, which are still intact—in Lalbagh, near the Kempambudhi tank, near the Halasuru Lake and near Mekhri Circle at Sadashivanagar respectively—were built by Kempe Gowda II, though they are often attributed to his father. The popular theory according to which these watchtowers marked the city limits is speculative as their locations suggest that they had been erected for reasons of defence instead.

Kempe Gowda II's contribution to irrigation was considerable. He built a tank near Kempapura *agrahara* which, according to a copper plate found at Bangalore, supplied water to



Kempe Gowda Tower at Lalbagh

Binny Mills in Bangalore in later years, and had the distinction of never going dry. He also built the Karanjikere tank with a fountain, which later supplied water to the Bangalore Fort.

Kempe Gowda II ruled Bangalore till he suffered a crushing defeat at the hands of the Bijapur armies in the 1630s. He retired to Magadi, which then became his capital.

The Maratha Phase

The next phase in the chequered history of Bangalore involves the Wodeyars of Mysore, the Marathas and the Mughals. Bangalore due to its strategic location was a target, whether direct or indirect, of the expansionist ambitions of these different kingdoms.

The Wodeyar dynasty ruled the kingdom of Mysore almost uninterruptedly from 1689 to 1947, except during the Tipu–Hyder interregnum (1763-1799). Wodeyar, or Odeyar, is an honorific, owing its etymology to the Kannada word 'odeya' (lord or master). It is also spelt as 'Wadiyar'. The Wodeyars were originally minor chieftains during the Vijayanagara era and their origins can be traced to the fourteenth century. The dynasty is also said to have been founded by Yadu Raya.

In the early sixteenth century, some villages along the river Cauvery were under one of the early Wodeyars—Chamaraja (1513-1553). A vassal of the Vijayanagara kingdom, he had fortified one of these villages, Mahisuranagara (which came to be known as Maisur and then Mysore). By the 1570s, the area had expanded to thirty-three villages, protected by a 600-strong force. In 1610, the last Vijayanagara agent at Srirangapattana was killed by Raja Wodeyar, who established the historic dynasty at Mysore.

Prior to 1638, the Mysore rulers had little or no contact with the Marathas. But as the Wodeyars were throwing aside the yoke of the Vijayanagara empire, the Maratha leader Shahji Bhonsle (Shivaji's father), proved himself to be a great warlord. Shahji's father, Maloji, had served as a cavalryman in the Nizam Shahi army of the Sultan of Ahmednagar. The sultan was known for his system of

revenue collection in Maharashtra. He recruited several Marathas into his army, including Maloji.

Shahji married Jijabai, the daughter of a well-known landowner and had two sons, Sambhaji and Shivaji. Originally, Shahji followed in his father's footsteps and enlisted in the Ahmednagar army, but after the collapse of the kingdom of Ahmednagar in the 1630s, he joined the Bijapur army. In Bijapur, he married another woman who was younger than Jijabai. He had a son by her, Ekoji (Venkoji). Ekoji was to play a role of dubious significance—both in the life of Shivaji, and the history of Bangalore.

Shahji became an indispensable member of the Bijapur army. He was rewarded with several *jagirs* or lands and their rent as annuity for his efforts. Two of his early expeditions, under the veteran soldier Ranadulla Khan, took place in 1637 and 1638. They had the clear mission of acquiring the rich and fertile lands of Mysore for Bijapur. During the second expedition, the Bijapur army confronted Kempe Gowda II. Defeated after three days of battle, the ruler of Bangalore withdrew into his fort, but could not withstand the siege that ensued.

Shahji negotiated a treaty under which Kempe Gowda II had to surrender the Bangalore Fort and its surroundings. He also agreed to pay an annual tribute to Bijapur, which found Bangalore situated ideally as its power centre in Karnataka. Kempe Gowda II retired to Magadi with his retinue. He was thereafter referred to as Magadi Kempe Gowda, sometimes as Immadi Kempe Gowda.

Bangalore was given to Shahji as his personal *jagir*, as a reward for his role in the victory. The acquisition of Bangalore by Bijapur in 1638 is significant. It was only after the city came into the hands of Shahji that it became a centre for Maratha activities.

Building on his base in Bangalore, Shahji increased his own power and carved out a principality for himself. He had the foresight to realise that as the influence of Bijapur waned in Karnataka, Bangalore could be used as a strategic base against other ambitious rulers, like Kanteerava Narasaraja of Mysore. The city was ideally located to be an excellent military base. It was not far from the capital of Mysore, Srirangapattana, and was within easy access of the Coromandel Coast.

Shahji eventually consolidated power in Bangalore, extending it to two other bases at Turuvekere and Basavapattana. He took very good care of his *jagir*, extending it with the help of his patron, Muhammad Adil Shah of Bijapur, to include the provinces of Sira (now in the Tumkur district), Tumkur, Chikkanayakanahalli, Kolar and Doddaballapur. His occupation of Bangalore stemmed Mysore's expansionist ambitions.

Shahji undertook several significant measures to improve the fortress with its impressive fortifications; he included four towers, nine gates, nine tanks and temples dedicated to Shiva, Vishnu and Dharmaraja. He repaired its breaches, and upgraded its strong artillery. The poet Paramanand, a contemporary of Shivaji, describes the strong gates and the walls, the moats, the fine buildings, the paintings on the walls of houses and the prominent palace decorated with different coloured flags. Strategically located fountains enhanced its aesthetic appeal and shops within the fortifications provided commercial opportunities.

Keen to make his Bangalore court the centre of Maratha art and culture, Shahji invited poets, musicians and saints to present their compositions. The resultant artistic ambience encouraged talent from as far as Nashik, including the poet Jayaram Pindye. On being introduced to Shahji, he is said to have placed twelve coconuts before him, offering to compose poems in twelve languages. Shahji also encouraged learned men to give discourses, thus making his court a focal point of intellectual activity.

An astute administrator, Shahji gathered around him a core of highly skilled and efficient officers. He issued coins for his *jagir*, modeling them on those of Bijapur. He also modernised the system of local revenue collection, remitting part of it to Bijapur, while reserving the rest for maintaining his own state. He was diplomatic and encouraged talent, yet left civil matters entirely to the local officials.

Shahji was the reason why many Marathas opted to settle in present-day Karnataka, especially in Bangalore. He invited them to discharge military and administrative duties; he provided all the requisite facilities and imparted adequate training.

While Shahji was in Bangalore, he sent for Shivaji and Jijabai, who were then at Shahji's Poona *jagir*. His main aim was to see that his son joined military service in Bijapur; this was probably to atone for his prolonged neglect of him till then.

Shivaji stayed in Bangalore from 1640 to 1642. His wish to acquire Bangalore later, it is said, can be traced back to his formative years during which he began to love the city. What Shivaji observed at Shahji's court in Bangalore might have kindled in him an aspiration to propagate Marathi culture and establish an independent Maratha state. Besides this, his marriage to Saibai Nimbalkar was arranged in Bangalore.

The Bijapur bases in Bangalore, Turuvekere and Basavapattana, were looked upon with wary, unfriendly eyes by the Mysoreans, who saw them as a threat to the security of the state. The bases doubled as a firm check on any expansionist plans the Mysore rulers may have had in mind.

Towards the second half of the seventeenth century, a significant sequence of events involving Shahji and the city of Bangalore was set in motion. In January 1648, Shahji and Mustafa Khan, a commander in the army of Adil Shah, led another expedition into Karnataka. Then, they proceeded to Gingee (now in Tamil Nadu) to lay siege to it. According to the *Muhammadnama*, while the siege was on, Shahji wanted to retire with his troops to give them some rest. This action aroused the suspicion of Mustafa Khan, who had Shahji seized on the orders of the Bijapur Sultan, who was determined to curb Shivaji's growing independence by acquiring forts in Maharashtra.

In 1658, Shahji returned to Bangalore, where he remained till his death in 1664, following a fall from his horse while hunting at Basavapattana, on the banks of the river Tungabhadra. Ekoji inherited Bangalore as part of his patrimony.

Shivaji had kept away from Mysore during his early years because he was occupied with expansionism and guerrilla warfare against the Mughals. But in 1677, driven by several motives, he led his first expedition into Karnataka.

Wanting to stake his claim to ancestral property, Shivaji wrote to Ekoji, seeking his share of his father's possessions in Karnataka. He also wanted to expand Maratha

rule over a greater expanse of India. Historian Jadunath Sarkar in his book, *Shivaji and his Times*, attributes this expedition to a desire to plunder the great wealth of Mysore, which, under Chikka Devaraja, had acquired enviable stability and economic prosperity.

When Ekoji encountered Shivaji during his expeditions, he was evasive about sharing his patrimony. Subsequently, Shivaji conquered Bangalore. Shivaji handed over the city to Ekoji's wife Deepabai, to be held by her as guardian, with the proviso that Ekoji should ensure that Shahji's samadhi at Hodigere in Davanagere district would be well tended.

The Mughal army, which conquered Bijapur in 1686, marched to Bangalore the next year. The city fell easily to Khasim Khan, the Mughal commander.

Ekoji died in 1688. Although he paled in comparison with his father and his illustrious brother, he improved his own kingdom by building canals and tanks,

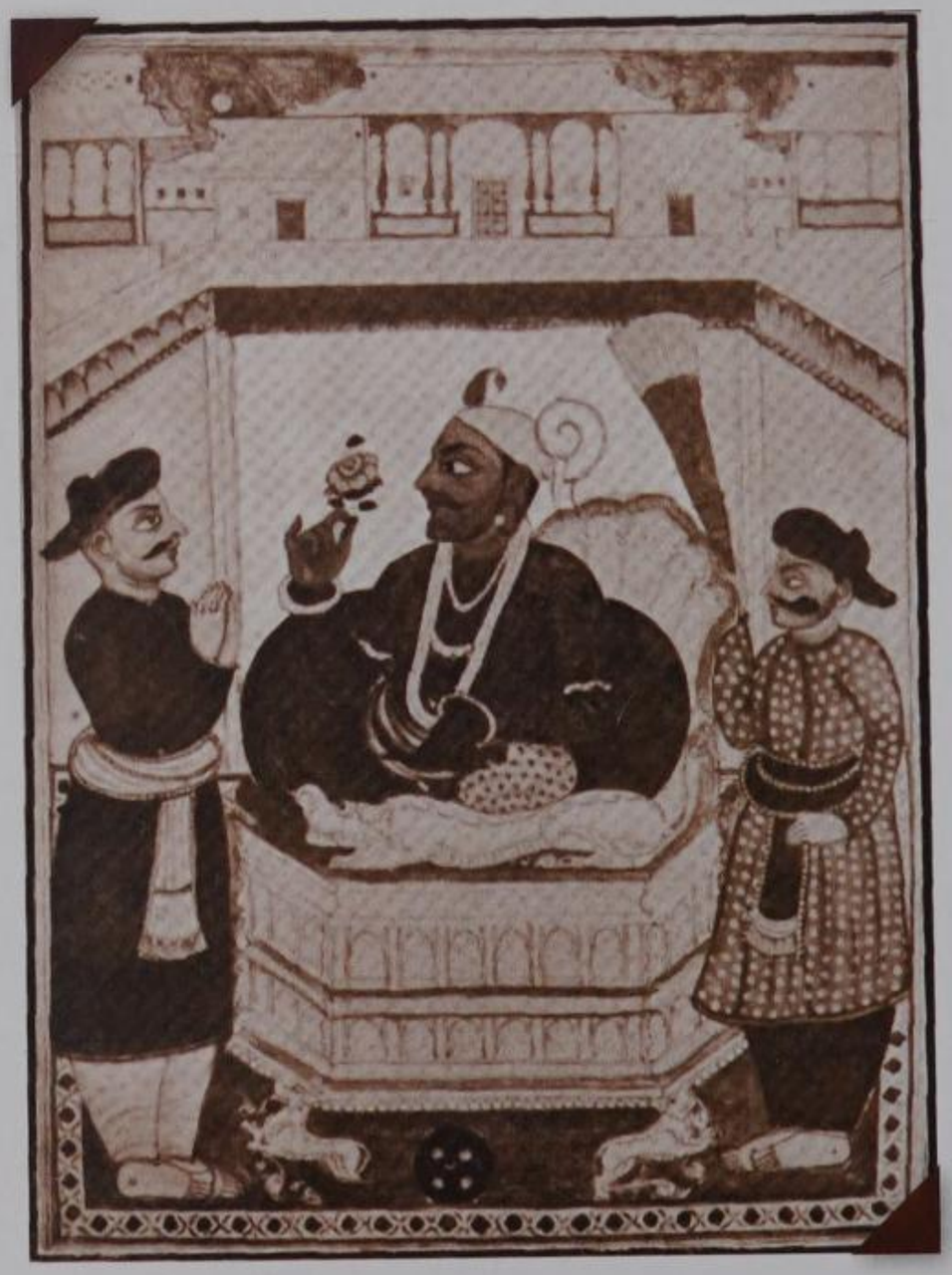
Statue of Shivaji at Malleswaram

besides granting a village to the Mallikarjuna temple. This temple has lent its name to the suburb of Malleswaram, although the actual village is located at some distance to the east of Malleswaram (Hasan 1970). There is an inscription to this effect at the Kadu Malleswara temple in Malleswaram.

After capturing Bangalore, the Mughal commander Khasim Khan is said to have leased the city and its surrounding areas to Chikka Devaraja in 1690, accepting tribute from him, besides requiring him to maintain an army for the Mughals to use. Emperor Aurangzeb then appointed Khasim Khan as the *faujdar* or military chief of the area, with his capital at Sira.

Under the Wodeyars

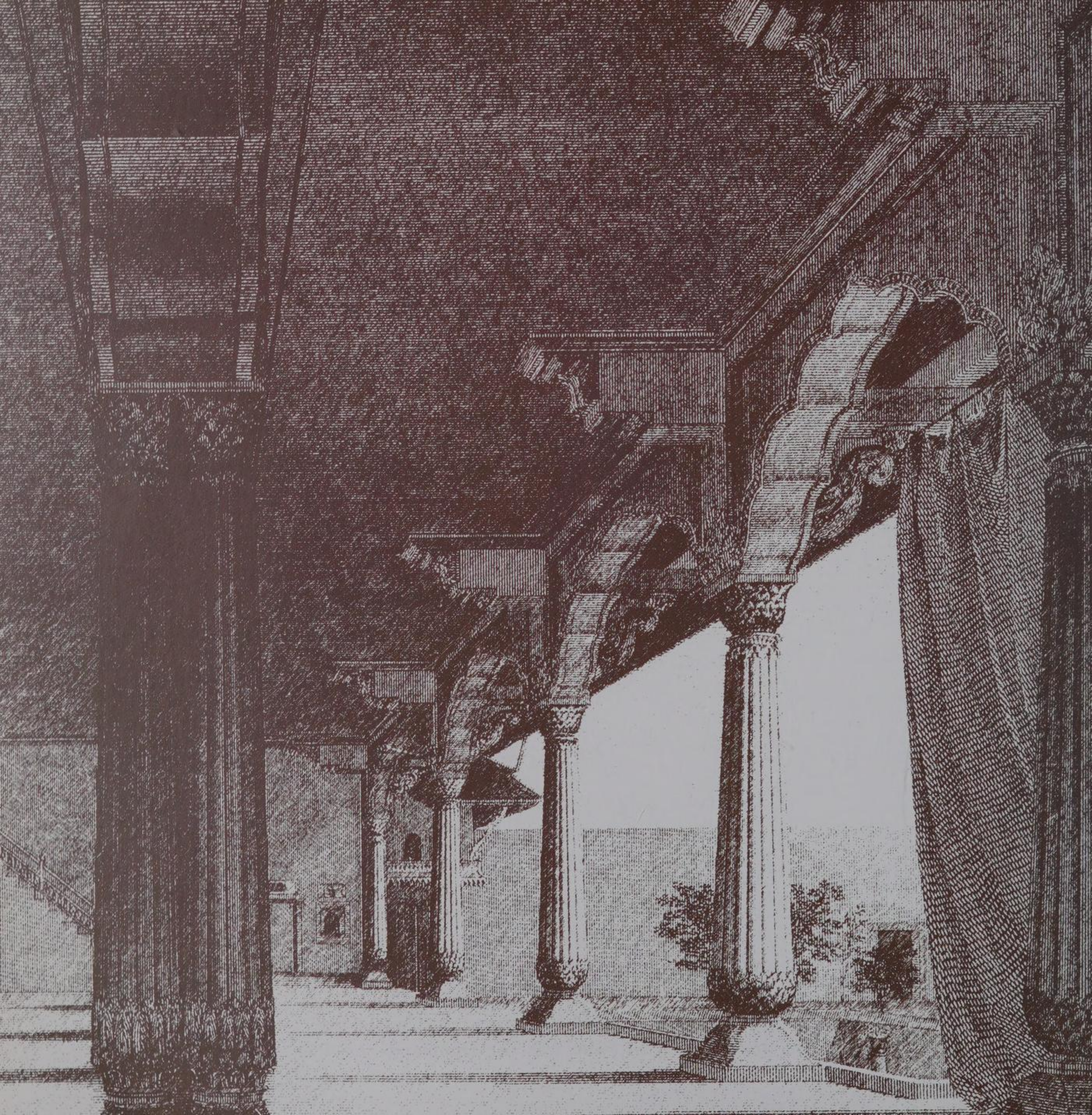
Chikka Devaraja (1673-1704), the fourteenth in the line of succession from the founder of the Wodeyar dynasty, Yadu Raya, was one of the most distinguished Wodeyar rulers and played a significant role in the history of Bangalore. He expanded his kingdom by capturing Hoskote, Banavara, Tumkur and Chikmagalur. After acquiring Bangalore, he built a new fort, oval in shape, which was located to the south of the old mud fort built by Kempe Gowda. The two were linked by an esplanade adjoining a waterworks construction called Siddikatte. According to M. Fazlul Hasan, this site is now covered by the Krishnarajendra or City Market. Chikka Devaraja also constructed numerous shops to extend trade and commerce and encouraged weavers from Tamil Nadu to migrate to Bangalore. A



Photograph of an early miniature painting of Chikka Devaraja, ruler of Mysore from 1673 to 1704. From C. Hyavadana Rao's History of Mysore, *Government Printing Press, Bangalore*

pious man, he constructed a temple to Lord Venkateshwara within the fort. He was an astute ruler, who introduced an efficient *anche* or postal system, and codified land taxes and other taxes as well.

With his death in 1704, the stage was set for the entry of Hyder Ali and his son Tipu Sultan, who were known as the Tigers of Mysore for their qualities of courage and leadership. By the time Hyder acquired power, Mysore had an expanse of about 40,000 square miles of territory. Kengeri, Kunigal, Chickanahalli, Devarayana Durga, Malavalli and parts of Tamil Nadu just below the Eastern Ghats were included in it. Srirangapattana was an island town, strongly fortified and surrounded by the Cauvery river.



hyder ali and tipu sultan

There is a kind of person who out of the very certainty of his purpose, right or wrong, both assumes leadership and is conceded leadership.

~ J.K. Galbraith, *The Age of Uncertainty*, 1977

It was in the mid-eighteenth century that a forceful father–son team emerged on the stage of Mysore, and laying their impress on Bangalore, they transformed it into an important military centre of logistical significance.

The rise of Hyder Ali was facilitated by the internal feuds that splintered the once mighty Mughal empire. Chikka Devaraja's successors were weak rulers. The *dalavayis* or commanders assumed all power. These ambitious *dalavayis* one after the other, tried to secure Tiruchirappalli by taking sides in the Arcot succession wars, also known as the Carnatic Wars. Mysore had sunk a lot of money in the wars. The commanders could not pay the soldiers in the capital, so the latter revolted. Hyder, who was the commander at the

Hyder Ali – a steel engraving from the 1790s (with modern hand colouring)

Dindigul province, was invited to interfere. Hyder succeeded in solving the crisis created by the unpaid soldiers at Srirangapattana which gave him an opportunity to assume the powers held by the *dalavayi*, as can be seen later.

The situation in Bjapur, Golconda and the important subgovernorships of Sira and Arcot, of which Mysore was a vassal, added to the turmoil. There was a struggle for the strategically located throne of Arcot, in which the British and the French also locked in combat. Hyder Ali rose to prominence in the course of this struggle.

Hyder's great-grandfather, Sheik Wali Mohammad, travelled south from Delhi in the first half of the seventeenth century and found work at the small shrine or dargah of Jamaluddin Hussein in Gulbarga, 120 kilometres to the north-east of Bijapur. The sheik's son, Mohammad Ali married the daughter of a servant who maintained the shrine, and moved to Bijapur when his father died. He set up house with his wife's seven brothers and their families.

After the death of his wife, Mohammad Ali moved to Kolar with his four sons. The fourth son, Fath Mohammad—Hyder's father—entered military service under the Nawab of Arcot. He was placed at the head of a band of 5,000 horses and 650 rocketeers[2].

Fath Mohammad had two sons, Shahbaz and Hyder. Fath Mohammad died relatively young in 1716 during a battle between his patron and his rival, Abdul Rasool Khan. Hyder's mother was left to settle her husband's debts and bring up her two young sons. She turned to Hyder Sahib, the son of Fath Mohammad's brother, who was in the service of the Mysore ministers Devraj and Nanjraj.

Devraj was the *dalavayi* or commander-in-chief of the army, while his cousin Nanjraj was the *sarvadhikari* and *pradhan*, or the head of revenues and civil administration. These cousins were the real rulers of Mysore, while puppet kings sat on its throne. When Nanjraj died, Devraj's brother Karachuri Nanjraj replaced him.

---

2 The rocket was used to great advantage in India in the early 18th century; later Mysorean rockets had a thrust of up to nearly 1,000 metres.

Since Hyder Sahib commanded 300 foot soldiers and fifty horse soldiers, he was in a position to help the family. He facilitated their migration to Bangalore and then to Srirangapattana and, finally, to Mysore. Hyder Sahib initiated the boys into military service and when, on his death, his powers passed on to Shahbaz, Hyder Ali joined his elder brother's command.

In 1749, on one of Nanjraj's expeditions to Devanahalli, not far from Hyder's birthplace, the latter with his cool demeanour under flak caught Nanjraj's eye during the battle. Acknowledging his military skills, Nanjraj gave the twenty-eight-year-old a troop of his own, comprising fifty mounted men and 200 foot soldiers.

Mysore was a vassal of the Subedar of the Deccan. Hyder further proved himself in the Deccan conflict between Nasir Jung, the second son of the Nizam-ul-Mulk, and his nephew, Muzaffar Jung, for the Nizam's throne. Chanda Sahib, the son-in-law of the Nawab of Arcot, was personally engaged in a succession struggle with Muhammad Ali, the son of the nawab. Chanda Sahib aided Muzaffar Jung in the war, and the French supported Chanda Sahib. Muhammad Ali was on the side of Nasir Jung, and the British involved themselves in this conflict as an ally of Muhammad Ali. Hyder's distinguished role in this war, accompanying the confederate forces of Nasir Jung against Muzaffar Jung, helped to raise his stature in Nanjraj's eyes.

Although Nasir Jung won initially, he was assassinated at the instigation of the French, and Muzaffar Jung was installed as the Nizam. According to Praxy Fernandes, in his eminent and extremely readable book, *The Tigers of Mysore* (1991), Hyder remained loyal, cool and calculating even under fire. He used the booty seized in the battle to improve the condition of his troops and their weaponry. As a reward, he was made a military officer or *faujdar* of Dindigul, near Madurai, in 1775. But these were not his only gains. He observed the tactics employed by the French, the manner in which they instilled military discipline and carried out simple but effective strategies. It was this appreciation of French manoeuvres that many years later made him employ French mercenaries and munitions experts.

Not long after, certain events occurred which gave Hyder the opportunity to become the virtual ruler of Mysore. Nanjraj and Devraj, in whose service Hyder had

originally won his spurs, fell out. Nanjraj became even more powerful in Mysore, but remained under increasing pressure from both the Nizam and the Marathas. Hyder, who had news of the intrigue and confusion in Mysore due to the falling out of Nanjraj and Devraj, through his trusted brahmin accountant Khande Rao, helped to drive out the Maratha sahukars or native bankers and horsemen, who had been left behind in the taluka[3] to ensure the payment of arrears. On his return to Srirangapattana, he was given a hero's welcome by Nanjraj and Raja Chikka Krishnaraja who conferred the title of Fath Hyder Bahadur on him and gifted the *jagir* of Bangalore to him.

Hyder's pride in Bangalore is evident from his efforts to improve the fort and the town. With the help of his maternal uncle, Ibrahim Khan, who was the *khiledar* or commandant of Bangalore, he got the oval fort in the south rebuilt with strong

3 Subdivision of a district.

Delhi Gate – view of the Delhi Gateway from Select Views in Mysore, the country of Tippoo Sultan from drawings taken on the spot by Mr Home; with historical descriptions *published in 1794*

stone. He also constructed the Delhi Gate in the north, and the Mysore Gate to the south.

Another major Bangalore landmark that owes its existence to Hyder Ali is the Lalbagh garden. Impressed by the Mughal gardens, particularly the one in Sira, he conceived the idea of Lalbagh (described in detail in a later chapter) in 1760. Hyder loved flowers. An account of his life by the Portuguese Eloy Jose Correa Peixoto, who served in one of his regiments, is titled *Memoirs of Hyder Ally Cawn from the Year 1758-1770*. It reveals that Hyder would walk in his gardens in the evening with his concubines, each holding a nosegay of flowers. Those from whom Hyder accepted a bouquet were the ones chosen to keep him company that night.

A Spanner in the Works

Events in Mysore now made Hyder assume the leadership of Nanjraj's troops, but the dowager queen in Mysore conspired with Khande Rao, the accountant, to drive Hyder out. Khande Rao attacked Hyder in August 1760. Taken by surprise, Hyder fled to Bangalore, leaving behind his family, including his son Tipu, all of whom were treated kindly by the attacker.

The Bangalore garrison had Hindu peons and a Muslim infantry. Khande Rao had sent a message to the *khiledar* of the garrison, asking him to hold the fort for the Mysore raja. However, before the order could reach the commandant, Hyder reached Bangalore on the evening of August 13. He had covered 150 kilometres on horseback in a punishing twenty hours.

Determined by nature, Hyder collected 2.4 million rupees from the affluent sahukars of Bangalore. Hyder then tricked Khande Rao by addressing false letters to the officers in Khande Rao's army. These letters implied that the officers in Khande Rao's army were in Hyder Ali's pay. Frightened when these letters 'accidentally' fell into his hands, Khande Rao fled to Srirangapattana, but ultimately capitulated to Hyder's forces besieging the fortress. The ladies of the Mysore court sent a message to Hyder Ali, asking him to show compassion to Khande Rao, for he had been kind to them. The victor is said to have responded that he would care for him as well as he did for his pet parrot. He then built an iron cage, in which he confined Khande

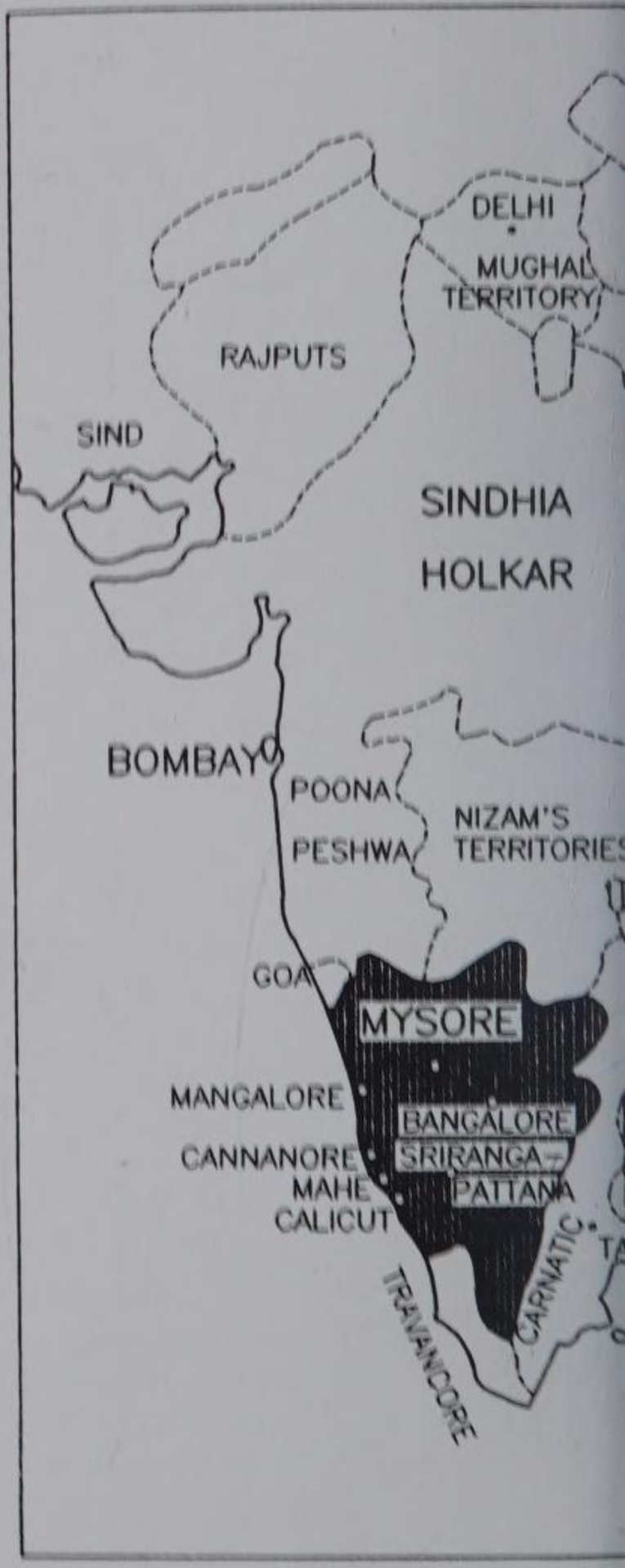
Rao, feeding him bananas and milk till his death. In his memoir, Peixote claims that Hyder even encouraged his visitors to feed the unfortunate Khande Rao bananas, through the bars. There are conflicting reports about the role of Khande Rao in the Hyder–Mysore raja conflict. Some historians feel that Khande Rao's loyalty to the Mysore royal family was justified, as he had served them before he was appointed by Hyder.

The Expansion of Mysore

Between 1774 and 1778, Hyder and his son Tipu were constantly in action, strengthening and extending the boundaries of Mysore, especially in areas adjoining the Hyderabad and Maratha territories. By 1778, its new borders lay along the river Krishna. Hyder conquered Bellary, Chitradurga, Kodagu, Kittur, Nargund and Badami. He had conquered the Nagar kingdom in 1763 itself and secured Malanad and the Canara coast. His realm had an expanse of 80,000 square miles and an income of 110 lakh pagodas[4]. He had inherited a realm with an income of 40,000 pagodas.

Hyder was always aware of the threat posed by the British. He was even prepared to sink his differences with other Indian powers in order to present a united front against this foreign presence.

Both Hyder and Tipu were involved in many struggles against the British, including a series of wars, called the Anglo–Mysore Wars, which were fought over the last three decades of the eighteenth century between the kingdom of Mysore and the British East India Company. Chikka Devaraja had accepted the overlordship of the Mughals while acquiring Bangalore in 1689 which made Mysore a feudatory of the Mughals. They had appointed Sahu (Shivaji's grandson) as their collector of *chauth* and *sardesh-mukhi* (taxes) from the southern *subhaks*. Sahu's representatives, the Peshwas, came to collect their dues repeatedly. On one such occasion, Hyder, who was already at Srirangapattana, secured Bangalore. The defeat of the Marathas at Panipat in 1761 gave a free hand to Hyder, and he conquered the rich Keladi kingdom together with many tonnes of gold.



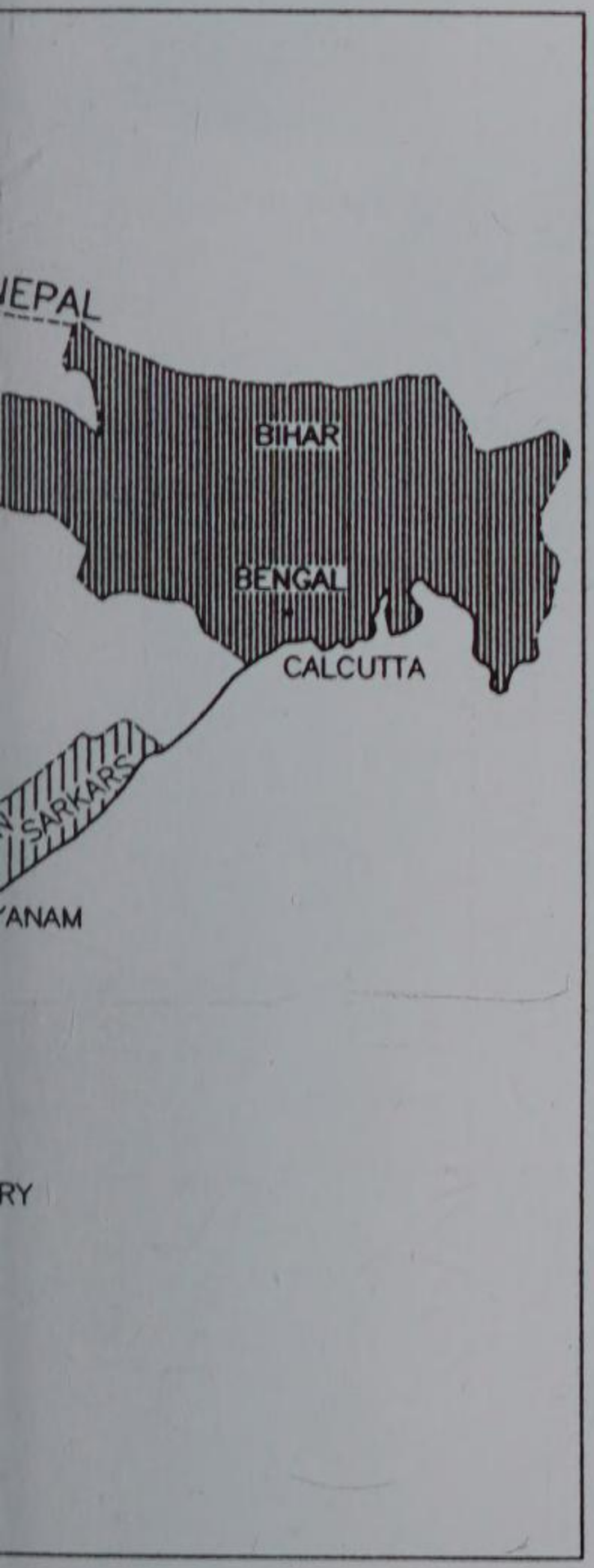
4 Coinage of that time; a pagoda is equal to 3.5 rupees

Now Hyder was the uncrowned king. He marched to Malabar and Cochin and also expanded his sway over parts of Tamil Nadu. This resulted in the British attacking him from Madras and led to the First Anglo–Mysore War in 1767-1769. Hyder had the upper hand as he reached the gates of Madras. But later, when the Marathas attacked Mysore, the British didn't help him as per the agreement signed at the end of the War (1769). Hyder then allied with the French.

The Nizam, the French and Hyder formed a confederacy in the Second Anglo–Mysore War that followed. The confederacy worked well, but it was Hyder who inflicted the most grievous losses on the British. He defeated them in every battle, annexed Muhammad Ali's territories, worth Rupees 2.5 crore a year and captured Arcot, worth Rupees 2 crore. Tipu was then installed as Nawab of the Carnatic. In a battle that took place about twenty kilometres from Kanchipuram, at Polilur (sometimes referred to as Pollalur), on the banks of the river Kortalaiyar, Hyder's forces wreaked heavy losses on the British. The rocket corps under Sidi Hilal Bakshi, an African in Hyder's employ, caused confusion in the army of Col Baillie, who commanded a detachment of the East India Company's army, blowing up two or three wagons and incapacitating his artillery, forcing Col Baillie to surrender. Some of the prisoners of war were imprisoned in Bangalore.

Hyder continued his campaign, but died of a carbuncle on December 7, 1782. At the time of his death, the kingdom of Mysore extended over 3,00,000 square kilometres, from Dharwar in the north to Dindigul in the south.

A military genius with enormous personal charisma, Hyder left a lasting impression in multiple ways. He had the foresight to see that the British had grand designs on India, and that a trained, well-disciplined army was necessary to defeat them. His armies were lightly but adequately equipped, for he realised the importance of speed and mobility, which the English seemed to lack. Innes Munro, a major in the East India Company's army, describing the overburdened armies of the British, wrote that an English captain out on camp was accompanied by a *dubash* (steward), a cook and a boy, a horse-keeper, a grass-cutter, a barber,



Sketch map of South India 1780

a washerman and other staff. Fifteen to 200 coolies carried his baggage, and a *dulcinea* (sweetheart, as referred to in *Don Quixote*), sometimes accompanied the party. The baggage accompanying him included furniture, trunks with clothes and linen, goats and poultry. This, according to him, 'explained the difficulty to the British army in keeping pace with the mobile forces of Hyder'.

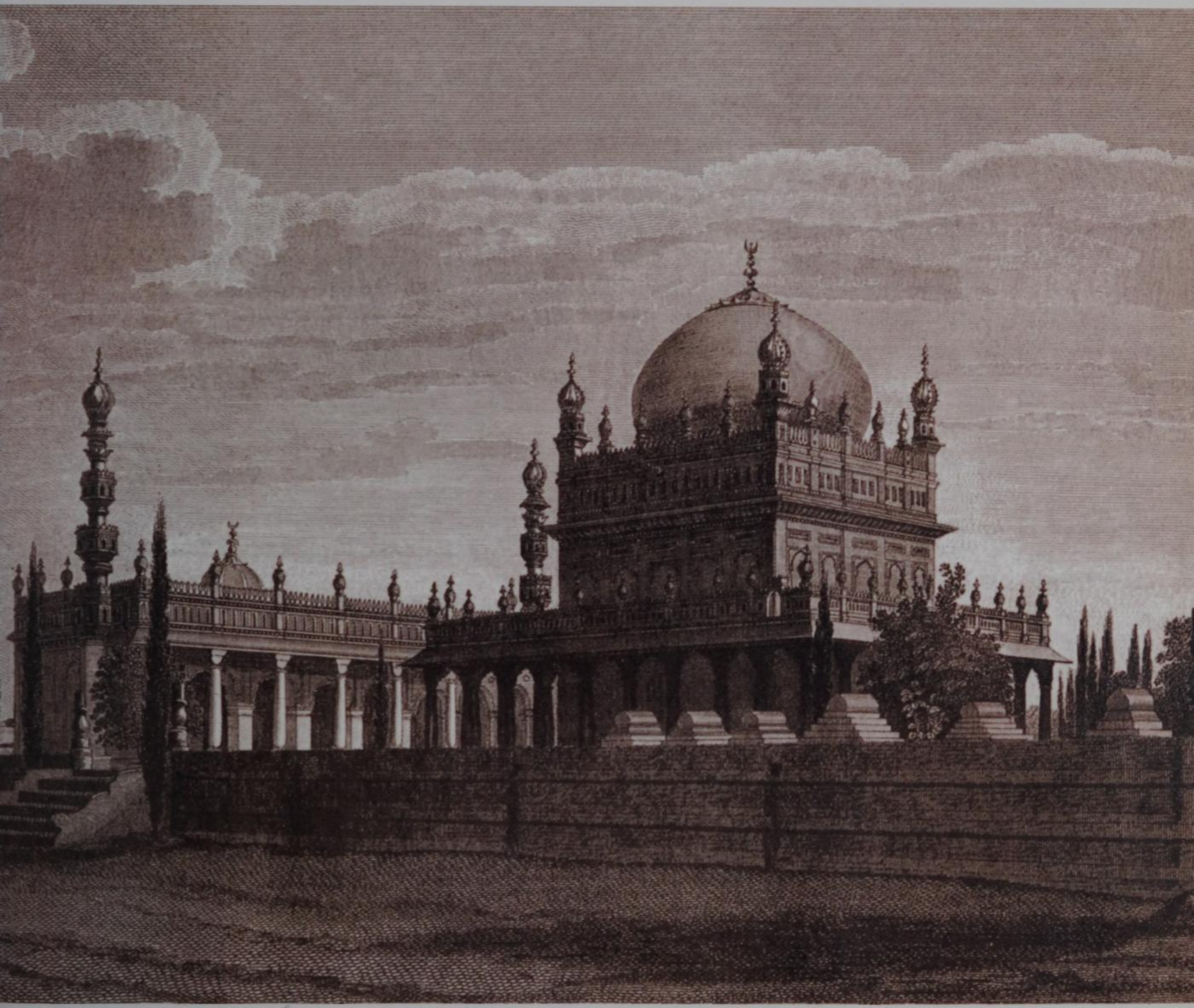
Hyder's patriotism and his supreme confidence helped him to maintain a disciplined army. Munro writes of him: 'He soon brought his established forces to perfection in European discipline never before known amongst the black powers in India ...'

Amongst Hyder's most important accomplishments was the development of a very sophisticated weapon-system. He had several well-stocked arsenals at Bangalore, Srirangapattana, Chitradurga and Nagara. Having watched the French at war, he recruited skilled Frenchmen to supervise these arsenals. His best-known arms were the rockets in tubular iron casings that he manufactured locally. Their quality has been attested to by Col Mark Wilks, a historian and officer in the British army and the uncle of Sir Mark Cubbon. This was reinforced by the *Nishan-i-Hyderi*, a contemporary Persian book translated by Col W. Miles, a scholarly officer in the British army. It is said that Hyder maintained a regular corps of 1,200 rocketeers as part of his regular army. Peixote notes, 'He had people who founded brass guns, made daily great quantities of powder, cannon balls and arms; his smith shops were prepared in such a manner that everyone was astonished at it, and there was not the least thing wanting.' There were 180 Europeans in his service at this time, including the Portuguese narrator.

Unfortunately, most of these arsenals have disappeared, either through the ravages of time or the assaults of the British. Only one remains near Kalasipalayam in Bangalore, a dilapidated structure that is hard to connect to its original identity.

Much has been written about the fact that Hyder could neither read nor write. But the lack of these skills in no way deterred him from single-mindedly pursuing his

Hyder Ali's Tomb in the Loll Baug Garden from Select Views in Mysore, the country of Tippoo Sultan from drawings taken on the spot by Mr Home; with historical descriptions *published in 1794*



objective of driving out the British. Hyder, who had an extremely retentive memory, could attend to several things at the same time—dictating letters and listening to the stories his spies brought in, while making lucid decisions individually.

Tipu Sultan, who continued his father's campaign, is the only one of Hyder Ali's sons to have acquired historical longevity. But he has often been cast in an unfavourable light when compared to his father, especially by British historians. However, in recent years, attempts have been made to reinterpret Tipu's role in the history of Karnataka, including a motion picture that casts him in a heroic mould.

Tipu was born at Devanahalli on December 10, 1750, when Hyder was in the Carnatic, accompanying the confederate armies of Nasir Jung. Trained in military arts and strategy from a young age, he often accompanied his father on forays, starting with the expedition to Malabar in 1763, when he was barely thirteen years old. He also participated in the First Mysore War, in which he attacked Arcot, besides fighting in the Battle of Polilur.

Painting of Tipu Sultan on glass

The Third Mysore War (1790–1792), during which Bangalore became the scene of carnage and cruelty, bloodshed and bravery, heroism and gallantry, was a watershed in Tipu's career. In battle, his adversary was Charles Cornwallis, who had been sent out to India in 1786 as governor general. Cornwallis had initially won many victories in the American Revolutionary War but in 1781 had to surrender to superior French and American forces at Yorktown. In India, he decided to personally lead the British army against Tipu in the Third Mysore War.

Cornwallis launched his campaign with a brilliant example of diplomacy. He persuaded Nana Phadnavis and the Nizam to join hands with him against Tipu. Next, he planned a three-pronged attack. He intended to take possession of Coimbatore and Palghat, to clear Malabar of Tipu's troops, and to discourage anyone of Mysorean descent into the surrounding areas.

Tipu's army, in great part the legacy of his father, was well-equipped and disciplined. He personally supervised all aspects of its training and weaponry. His field pieces were cast in Mysore under French supervision. They were of heavier bore and longer range than most European guns. His rocketeers were of course famous. But the battle did not go as he had planned.

After some of his forces occupied Coimbatore and Palghat, the main body of Cornwallis' troops was poised to attack Bangalore. Tipu, meanwhile, lingered on near Pondicherry, hoping for French help, which failed to materialise. However, he was galvanised into action once he realised that this option was unrealistic, and that the English were closing in on Bangalore and Srirangapattana. He fell back rapidly, reaching the heartland of his kingdom around February, 1791 and made arrangements to defend the fort in Bangalore, moving his zenana or women's apartments and the treasury to safety.

He imprisoned the commander of the fort, Sayyid Pir, and another officer, Raja Ramachandra, on charges of suspected intrigue. To ensure loyalty, he appointed Bahadur Khan, the *faujdar* or military commander of Krishnagiri, a trusted aide and a veteran soldier, as its commander.

Cornwallis, meanwhile, covered a distance of 145 kilometres to Bangalore in eight well-planned marches. After taking Kolar and Hoskote, he was only twelve kilometres away from Bangalore. The town itself was oval in shape, with a fort at the southern end. It was surrounded by a moat, about thirty metres deep, and a thick impenetrable hedge of bamboo, thorn, and prickly pear, the whole extending to about 100 metres from the walls. The town was about five kilometres in circumference, with wide, well-planned streets and prosperous shops, befitting a flourishing economy. There were four entrances to the town, each well protected.

The fort, strengthened by Hyder and Tipu, had strong, lofty ramparts and twenty-six bastions, each mounted with three guns, five raised fortifications, and a deep moat that was almost dry at the time of the attack. It had two gates, the Mysore Gate and the Delhi Gate. On March 6, Cornwallis assembled his troops in front of the walls, ready to besiege the town and find a way in. The outer gate was easy to get

Inside view of the palace at Bangalore **(above)**; *View of the inside gate at Bangalore with the guard room* **(top)**
Both images from Select Views in Mysore, the country of Tippoo Sultan from drawings taken on the spot by Mr Home; with historical descriptions *published in 1794*

Left: *Tipu's Palace, Bangalore*

through, but the inner one, barricaded solidly from inside, presented a major obstacle. The besiegers lumbered up with heavy guns to ram the gates open, while some climbed the ramparts.

The British army's initial probes were threatening, but several accounts of the battle bear witness that Tipu's troops harassed and badgered them on all fronts. Tipu and Cornwallis played hide-and-seek with each other for a while. It was in the third week of March that treachery and betrayal by Tipu's troops tipped the scales in favour of the British, leading to Tipu's defeat. Praxy Fernandes, in his 1969 book, *The Tigers of Mysore*, noted that the English seemed to have been informed of Tipu's plans by spies. Although the commander of the garrison defended it vigorously, he was killed, along with many of his trusted men. The *khiledar* was the gallant Bahadur Khan, whose heroic death touched Lord Cornwallis so much that he offered to send Tipu the body for burial. Tipu replied, 'I consider that spot on the ground which the body of a soldier covers, when he falls in the execution of his duty, the most honourable which can be chosen for his grave'. Bahadur Khan was later buried inside the fort, according to Muslim rites and with full military honours.

With this victory, Cornwallis' fears had been laid to rest. He had been apprehensive for various reasons. He was running short of gunpowder, and felt the enemy was stronger than he had estimated. Fortunately, Tipu's fort contained a gun foundry, a power factory, a cannon foundry, and a workshop for accoutrements and a machine for producing carbines of French design. Cornwallis found himself to be the proud possessor of Tipu's vast arsenal.

After capturing Bangalore, Cornwallis repaired the breach in the fort walls and moved from the city on March 28. For about a year afterwards, Bangalore remained in the hands of its captors.

Bangalore Fort today

Cornwallis next besieged Srirangapattana, after capturing the hill fortresses of Nandidurga and Savanadurga, thereby cutting off Tipu's communications between Bangalore and the east coast. Reading the writing on the wall, Tipu negotiated for peace. Under the terms of the Treaty of Srirangapattana, signed in March 1792, Tipu had to cede half his kingdom, pay an indemnity of Rupees 3 crore, unconditionally release all prisoners and deliver two of his sons as hostages till the money was paid.

After he signed the peace treaty with Cornwallis, Tipu is said to have abandoned his bed. He slept for just a few hours each night, on a coarse cloth spread on the ground. Hyder's son took his surrender very much to heart. It had cost him half his kingdom, seventy fortresses, 800 cannons, Rupees 3.3 crore and 50,000 soldiers either killed, wounded or missing.

Hyder and Tipu's Contribution

When Lord Wellesley took over as governor general in the last few years of the eighteenth century, the British government was opposed to fighting wars in India. Among their many reasons was the situation in Europe. With an embittered France

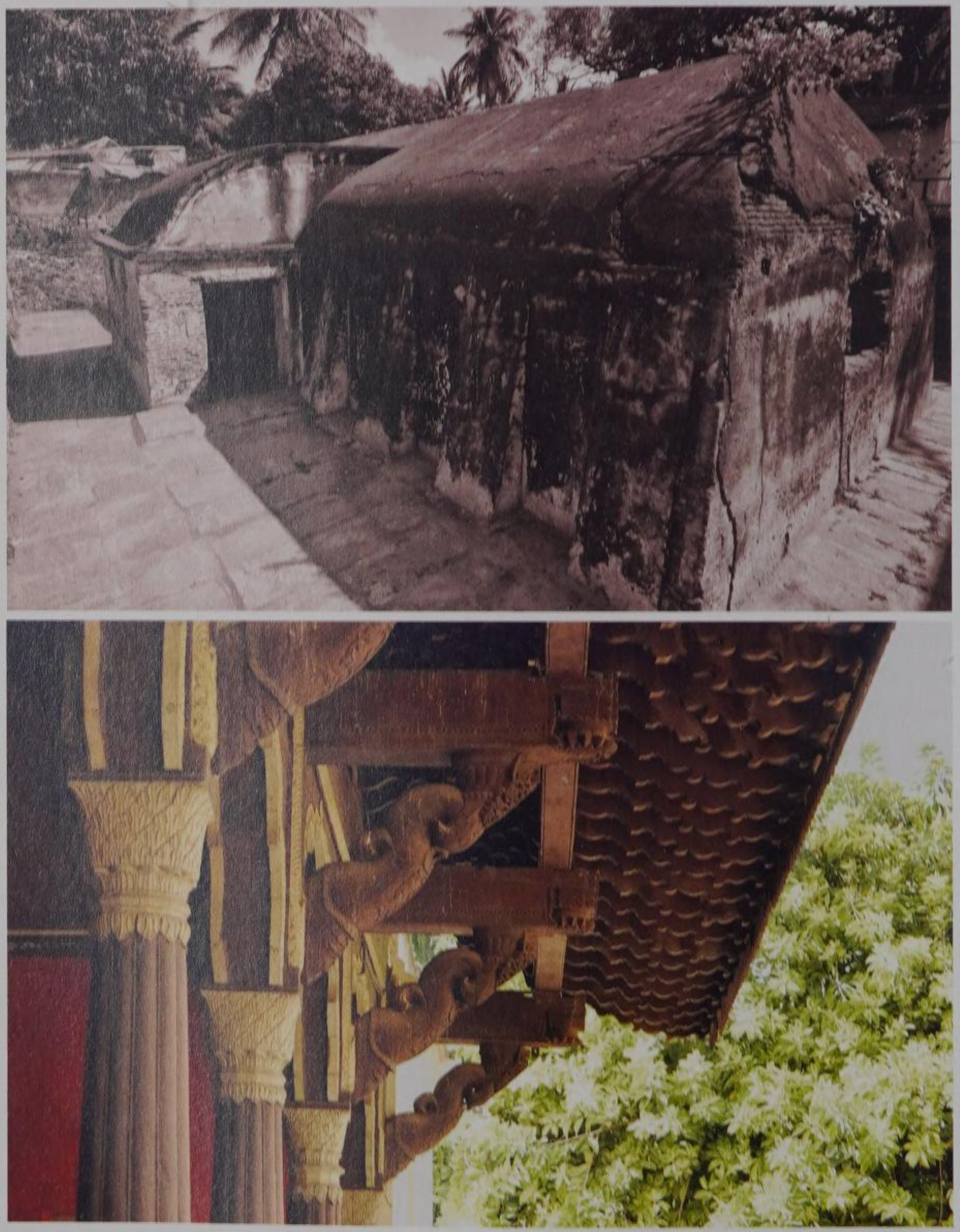
headed by a rising young general, Napoleon Bonaparte, the British could ill afford waging wars elsewhere. But Lord Wellesley, an imperialist, was determined to establish British authority in India. He strongly felt that Tipu Sultan should be quelled, and seized upon some tenuous reasons to justify the war against him. The reception given by Tipu to some French visitors, and a story by a French general from Mauritius about a coup to be staged against the British, were triggers enough for him to declare war against the Mysore ruler.

Tipu's star was already on the wane. The final act in the drama of his life was played out in May 1799 at Srirangapattana, where he was killed and his beloved capital plundered, making several Englishmen 'rich beyond the dreams of avarice'. His death marked the beginning of British domination in south India. Half of Tipu's Karnataka was annexed, while the rest was restored to the child heir of the dispossessed Raja of Mysore.

While Hyder and Tipu were distinctly different in terms of personality and ability, both were interested in weaponry, and in making Bangalore an impregnable fortress. Tipu had definite scientific leanings; he constantly experimented with new European weaponry.

Both Hyder and Tipu spared no effort to make Bangalore a centre of military activity. Fazlul Hasan remarks, 'Bangalore possessed the sinews of war'. The production capacity of the arsenal at Taramandal (which literally means 'constellation') was one big gun, five or six muskets and 1,000 swords a month, in addition to the manufacture of shots and gunpowder. Tipu's workmen cast guns of various descriptions, scissors, clocks, daggers and shields, all of them hardy and resistant to cannon or musket balls. The arsenal also manufactured rockets. The original name of the location still exists in Taramandalpet, in present-day Kalasipalayam. Horses for the Mysore cavalry were imported from Persia, while there were stables outside the fort.

The development of Bangalore *pete* or town as a commercial centre under Hyder and Tipu is often overlooked. The correspondence of the French agent at his court indicates that Hyder should be given greater credit for this, though Tipu did improve on it. B. Narasingarajan notes, in the *Quarterly Journal of the Mythic Society*,



The carved wooden corbels in Tipu's Summer Palace

Above: *All that is left of Tipu's Armoury in Kalasipalayam*

1988, that it was Hyder's abolition of the zamindari system that unwittingly helped the growth of agriculture. Elegant cloth was produced in Bangalore and the surrounding areas like Channapattana and Doddaballapur. Bangalore became a centre of cloth production when raw silk for the looms was produced and dyed in large quantities. Silk fabrics of good texture and design were woven, mainly by the *palegars* or chiefs, besides the Khatri families in Bangalore. These Khatri families, originally from Gujarat, had been brought to Srirangapattana. They spoke a dialect akin to Gujarati. They had perhaps migrated to the south during a time when a large number of Gujrati silk weavers were migrating to different parts of India

The textile industry gave rise to subsidiary trade in materials necessary for dyeing, such as salt, sulphur, indigo, tamarind, soda, alum, zinc, sesame oil, sugar, turmeric, arsenic, lac, wax, gum and other items. These were imported into Bangalore from Madras and other places. This, in turn, expanded trade and industrial activity in the *pete*. It is said that, on the eve of Tipu's fall, there were about 5,000 looms in Bangalore.

The growth of Bangalore as a trading centre meant the development of trade routes into and out of Bangalore. These routes connected Bangalore to Salem, Madras, Pondicherry, Anekal and Calicut. Flowers were grown by the Tigalas, a community of Tamils who were gardeners, brought in by Hyder. Betel leaves came from Attibele to Bangalore to be purchased wholesale by the Poovulu Balija Naidus, who were Telugu-speaking flower merchants, and then were sold to hawkers and vendors. Even today, Tamils and Naidus are prominent in the flower trade in the Bangalore City Market.

Tipu encouraged the Pondicherry–Bangalore trade connection. The materials he needed for his palace at Srirangapattana, such as silk tapestries, aloe-wood, lac, wax, vermilion, tobacco, potatoes, and other vegetables were imported from Bangalore. He also encouraged an officer of his in Bangalore, Raja Ram Chandur, to open shops and warehouses in every taluk or district subdivision, to sell cloth manufactured in Bangalore.

The success of Mysore's silk industry can be attributed, in large part, to Tipu. Keen to promote the profitable silk trade, he set up twenty-one stations for sericulture

and encouraged weavers to settle in Bangalore. He saw to it that the manufacture or imitation of fabric from other countries, such as velvet, khinkab or cloth of gold and broadcloth, was taken up. Dr Francis Buchanan, an East India Company surgeon who was deputed by Governor General Wellesley to explore and conduct an economic survey of Tipu Sultan's territories in 1800, noted the proliferation of mulberry trees. Tipu's interest in horticulture saw an improvement in the wealth of Lalbagh. He introduced seeds and saplings from around the globe, and designed neat pathways bordering square plots. However, a few of his ventures met with failure, such as pearl fishing and an attempt to breed a better race of mules by introducing asses from Arabia.

Historians feel that a fatal flaw in Tipu's character, reflected in his judgments during the Third Anglo–Mysore War of 1790-92, during which the fort at Bangalore fell, and in later dealings with Wellesley, was a reluctance to take immediate action. He was a man beleaguered emotionally, politically and physically, under intense pressure from all sides after the Treaty of Srirangapattana in 1792. Summing up the characters of father and son, Col Mark Wills describes Hyder as 'an improving monarch, (who) exhibited few innovations,' while Tipu was 'an innovating monarch, and made no improvements'.

However, both father and son shared the same premonition. They foresaw the ambition of the English to take over India, and resolutely resisted them. One often wonders what would have happened in India if the balance of power had shifted from the British to the French, as the duo had hoped. Tipu, like his father, had assiduously cultivated the French alliance, wooing them and learning from them. He employed French officers, engineers and craftsmen. There was even a significant colony of Frenchmen in Srirangapattana.

In fact, Srirangapattana even had a Jacobin Club, one of the revolutionary clubs common in France. According to a document prepared by the East India Company (quoted in *Edge of Empire* by Maya Jasanoff, 2006), in May 1797 the club celebrated the French Revolution with a remarkable barrage of firepower and the dramatic hoisting of the French tricolour. The pyrotechnics are said to have included 500 cannons from the ramparts of the historic fort, 500 rockets and over a 1000

Facing page: *The silent heart of Tipu (Tipu's Fort in Bangalore)*

muskets. It was also a subtle, or perhaps not-so-subtle, tribute to, or recognition of 'Citoyen Tipu'.

Tipu had, in the late 1780s, sent an embassy to France with the objective of asking for 10,000 French soldiers to supplement his army. But Louis XVI, while accepting Tipu's lavish presents, was unwilling to commit himself because France was then embroiled in an economic crisis. It is interesting to speculate on what could have happened if the tide against the British had turned, if he had got the 10,000 French soldiers, if the letter from Napoleon, offering him help 'to deliver you from the Iron Yoke of England', which was sent under cover to the Sharif of Mecca to be forwarded to Tipu, had not been intercepted by the British. It provided damning proof of the complicity between Tipu and Britain's worst enemy.

Tipu was a man who inspired tremendous love and loyalty among his friends, and an equally strong hatred among his enemies. This is testified to in the writings of both parties. But, in the end, he is remembered by both for his achievements and his excesses, as a man who had a political vision for Mysore.

the mysore monarchy

And coming events cast their shadows before.

~ Lochiel's Warning
by Thomas Campbell, 1802

After the defeat and death of Tipu Sultan on May 4, 1799, the Partition Treaty of Mysore was drawn up, whereby the allies of the British obtained their reward for supporting them against Tipu. The Nizam of Hyderabad was given Gooty, Gurramkanda (Gurramkonda) and a part of Chitradurga, excluding the fort. The English kept Canara, Wayanad, Darapuram, Coimbatore and the town and island of Srirangapattana, while the Maharaja of Mysore was given the throne of Mysore and the rest of the kingdom of Mysore.

On June 30, 1799, Krishnaraja Wodeyar III was installed on the throne of Mysore. Since the Maharaja was a mere boy of five then, Dewan Purnaiya was made the regent. The English strongly advocated the restoration of the Mysore monarchy, for both moral and practical reasons. They thus hoped to gain Mysorean support against any foreign influences, particularly the French.

Dewan Purnaiya, a Marathi-speaking Madhva Brahmin, helped Mysore to progress tremendously from 1799 to 1811. He had been an adviser to both Hyder Ali and

Tipu Sultan. His uncanny aptitude for finance and his extraordinary administrative abilities were responsible for the smooth running of the Mysore government. His rise was legendary. Born to poor parents, his talent as a mere trading clerk to one of the ruler's suppliers attracted the attention of Hyder Ali. Purnaiya made such a deep impression on Hyder that he became one of the leading lights of his durbar, and was honoured with a golden umbrella. He continued to help Tipu by drafting treaties for him, besides giving him expert advice, as he had to Hyder. He served Mysore for twelve years, from June 1799 until the end of 1811. He died on March 27, 1812, in Srirangapattana. Almost a century later, P.N. Krishnamurthy, his great–great grandson, became the Dewan of Mysore. He built Purna Prasad on Race Course Road in the 1890s. An imposing construction with decorative parapets and grille work on the tower, this residence played host to Lord Curzon, Viceroy of India, when he visited Bangalore in 1900. It is now used as a government office. Dewan Purnaiya's descendants live down the road in Purna Krupa, which has a beautiful Anjaneya temple on its premises.

Under the treaty of 1799 with the British, the Maharaja of Mysore had agreed to pay them an annual sum of money for protection. This was a drain on the state resources, but a clause in the treaty stipulated that, in case of a default, the East India Company would temporarily assume direct administration of parts of Mysore till the sum was paid.

The Birth of Karnataka

After Purnaiya's retirement and subsequent death, Krishnaraja Wodeyar assumed the reins of government. In 1831, the outbreak of what came to be known as the Nagar insurrection—Nagar was a small town in Shimoga in Karnataka—led to the administration of Mysore passing into the hands of the East India Company.

Budi Basavappa, the son of a Shimoga peasant farmer and a petty thief in his youth, obtained the signet rings of the last chieftains of Nagar, perhaps by less-than-orthodox means. Possessing these symbols of power, he claimed to be the rightful descendant of the Nagar chieftains. He impersonated the son and heir of the late Rani of Nagar, and thus became the ruling chieftain. Many officials in the Mysore court were gullible enough to support him. The uprising was widespread beyond the Nagar region.

When the rightful ruler of Nagar tried to collect land revenue, he found that he had been forestalled by the usurper Basavappa. The latter had even promised the ryots a full remission of all balances, if they espoused his cause. This clash of authority led to widespread rioting and disturbances in 1831. British troops restored law and order, and then, alleging irresponsible local government, assumed authority.

When the East India Company took over the administration, they appointed a Commission of Officers to administer the territories in His Highness' name.

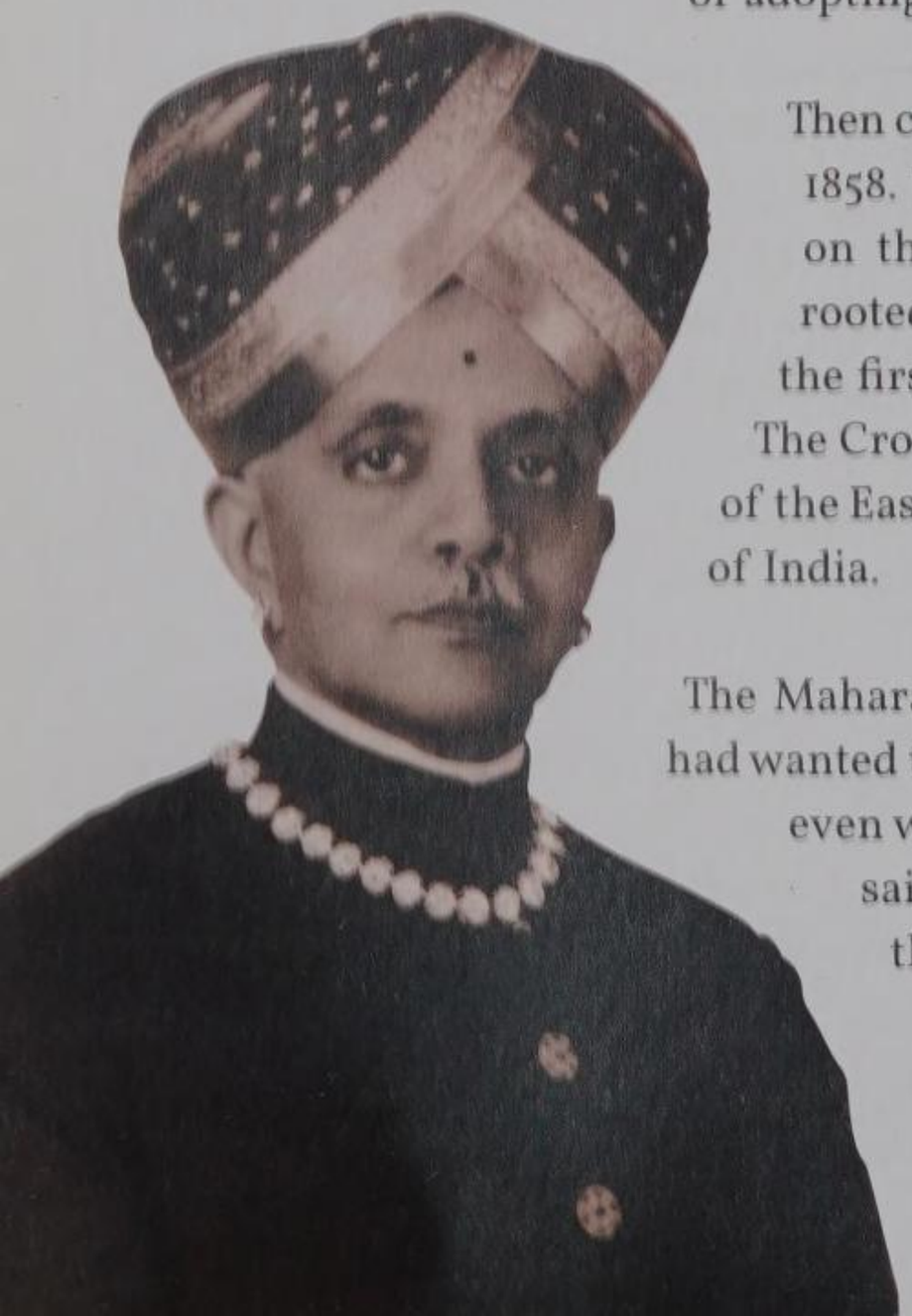
Facing page: *An illustration of Dewan Purnaiya*

Page 48: *Bangalore Postal Sorting Office, originally home of Dewan Purnaiya*

Thus, from 1831 to 1881, the British ruled Mysore directly through a series of commissioners—a senior commissioner and a junior commissioner, assisted by the dewan in financial matters. The British resident, meanwhile, looked after the Raja's political affairs. It was the first junior commissioner, C.M. Lushington,

who decided to shift the state secretariat from Mysore to Bangalore in October 1831. Not long afterwards, it was decided to have a sole commissioner in charge, and the first to be appointed was Sir Mark Cubbon in 1834. He was followed by Lewin Bowring.

Krishnaraja Wodeyar, who had submitted peacefully to the British authorities, entertained hopes of getting back his kingdom. Some governors-general covertly supported his claim. Unfortunately for the Maharaja, Lord Dalhousie, who became Governor-General of India in 1848, was an imperialist and an annexationist. Dalhousie felt that British imperial rule was so superior to Indian rule that direct administration by the British was far better for the Indians than government by their own rulers. According to Dalhousie's Doctrine of Lapse, the states of Hindu princes without direct heirs could be taken over despite the Hindu custom of adoption. He used chronic misgovernment as a valid reason for annexation. He also felt that as the Maharaja was sixty years old and had never declared any intention of adopting an heir, the kingdom should lapse.



Then came the Revolt or the Indian Mutiny of 1857-1858. Though it appeared to be a military mutiny on the surface, it was an expression of deep-rooted resentment against the British, as well as the first expression of a desire for independence. The Crown used the Mutiny to end the domination of the East India Company, and became the new ruler of India.

The Maharaja wrote to Queen Victoria for justice. He had wanted to adopt a son, but the British Government, even while recognizing his right to adopt an heir, said he had no right to adopt a successor to the throne and that the kingdom would therefore lapse. This decision was upheld by the British Government, even though it went against its earlier proclamation that

Krishnaraja Wodeyar IV, c. 1930

it had no territorial ambitions. However, the Maharaja went ahead and adopted a son in June 1865.

These events evoked strong criticism against the British Government. Eventually, after a heated debate in the House of Commons, a dispatch was sent to the Maharaja, recognising his adopted son as the successor to the throne. His Highness Krishnaraja Wodeyar died in March 1868. His adopted son, Chamarajendra Wodeyar X, was installed as the new ruler in September 1868. He was invested on March 25, 1881, with full powers over all the territories in Mysore, when he turned eighteen. This event came to be popularly known as the Rendition.

The Rendition caused some changes in the administration. The Bangalore Cantonment, founded in 1808, was given to the British in 1881 as an Assigned Tract. The post of Commissioner was abolished. A British resident remained at the Mysore court, apart from the dewan, who was the administrative head. These dewans were men of exceptional ability, who were responsible for the state of Mysore becoming a model state. Notable among them were Rangacharlu, K. Sheshadri Iyer, P. N. Krishnamurthy, V.P. Madhava Rao, T. Ananda Rao, Sir M. Visvesvaraya, Sardar M. Kantaraj Urs, Sir Albion Banerji, Sir Mirza Ismail, N. Madhav Rau, and Arcot Ramaswamy Mudaliar. With Independence, the Mysore government took charge of the cantonment and, in 1949, the city and the cantonment, hitherto separate entities, were unified under the Bangalore City Corporation. The state of Karnataka was born in 1956, with Mysore as a part of it.

the cantonment and life within

The scenes of our life are like pictures done in rough mosaic. Looked at close, they produce no effect. There is nothing beautiful to be found in them unless you stand some distance off.

~ Arthur Schopenhauer,
'The Vanity of Existence', 1851

The beginning of the nineteenth century saw the shifting of the British troops, which had been stationed at Srirangapattana after the defeat of Tipu Sultan, to the east of the walled town of Bangalore, mainly because this seemed a healthier option. The swamp area of Srirangapattana, as it was stated, bred mosquitoes, rendering it unfit for European habitation, whereas the balmy climate of Bangalore was more conducive to British comfort. It is reported that Marquis Wellesley, the Governor-General of India (1797–1805), was vehemently opposed to this shift, mainly because of the dearth of water in Bangalore. However, the army moved once he left India, ignoring his objections.

Bangalore was indeed an ideal choice. At 900 metres above sea level, it was healthy and cool. Even as far back as 1800, Dr Francis Buchanan had extolled the sights of Bangalore although he was in the town for only a week. He observed that people flocked to Bangalore from the neighbouring areas. He gave a detailed account of the trading activities between Bangalore and such places as Mangalore, Poona and Hyderabad. He described at length the weekly

markets in the city area, where cotton wool was brought in small quantities by the poor women, and the negotiations for commodities such as sandal, pepper, betel, cardamom and tamarind, which were plentiful in Mysore and Bangalore. He talked of the tanning and leather industries, of the oil-makers who crushed sesame and castor seeds to extract oil, and of the artisans who made chests, trunks, beds and palanquins.

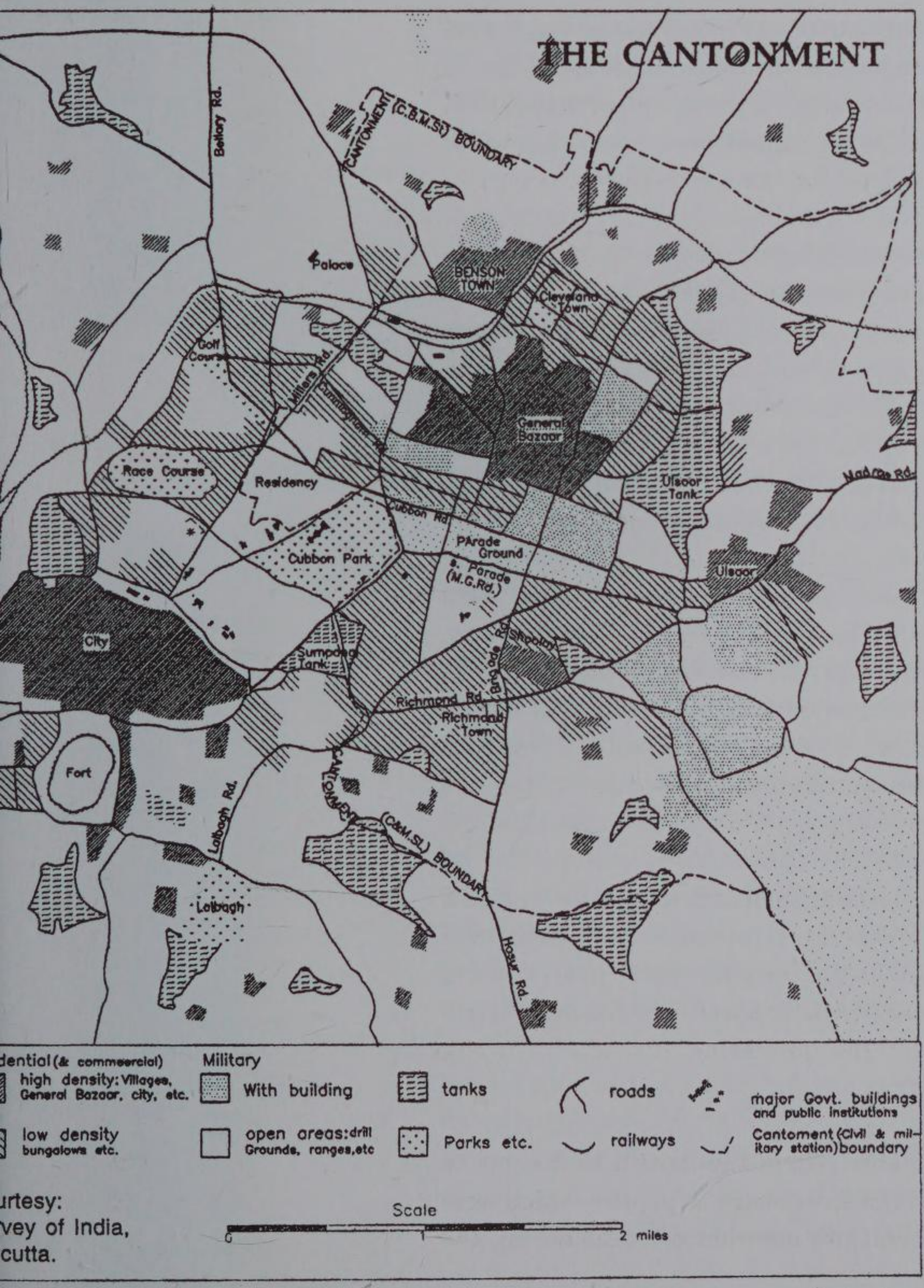
But his most detailed comments and enthusiasm were reserved for the weavers and dyers who, he said, had to be encouraged. According to him, the *puttuegara*, or silk weavers, dyed much of their own silk, using turmeric for a yellow dye. Next, they gave this silk to the *niligara*, who dyed it with indigo. When washed by the *puttuegars* in a tamarind infusion, the cloth turned a fine green. He lauded the ingenuity of the weavers and noted that, with encouragement, they were '... capable of making very rich, fine, elegant cloths of any kind ...'

Buchanan noted the sights, sounds and smells of the market area in the old town, or the 'native' quarter, with its bales of cotton and stacks of jute or 'gunny' bags, the exotic and pungent smells of sandalwood and spices, the sight of bullocks employed in crushing oil seeds, and, over it all, men shouting themselves hoarse as they haggled. He also wrote of its climate, its environment of trade and its accessibility to other regions. Bangalore, he seemed to say, was an ideal place for a cantonment.

The origin of the word 'cantonment' is from the French *canton*, meaning 'corner' or 'district'. It has grown, through usage, into an Anglo-Indian word and is applied to military stations in India, usually built to the original plan of a standing camp, or cantonment. Each cantonment is essentially a well-defined and clearly demarcated unit of territory set apart for the quartering and administering of troops.

Many factors contributed to these settlements. When the British first came to India, it was to trade peacefully, particularly in spices such as pepper, which were necessary in Europe for the preparation and preservation of meat during the interminably long winter months.

Facing page: *A Map of the Bangalore Cantonment, 1894*



However, the disintegration of the Mughal Empire in the seventeenth century and the slackening of central power led to encroachments by neighbouring territories. Therefore, fortifications and the maintenance of a standing army became essential to prevent plunder and pillage. So, separate cantonments, at a distance from the 'native' areas, were developed.

The other reason for the development of cantonments was health. Since the climate and sanitary conditions in India were considered a health hazard for the soldiers (the mouldering gravestones in many cemeteries are evidence of those who died young of disease), it became convenient to shift the troops to separate areas, so that special attention could be paid to matters such as sanitation and hygiene. Consequently, the morale, health and general discipline of the troops improved. The greatly enhanced conditions in the cantonments served as a kind of compensation to the troops serving in an alien land. It also insulated them from civilian interference.

Philip Davies, the author of *Splendours of the Raj* (1985), charts the origin of the concept of the cantonment from the Mughal practice of peripatetic government. Royal camps on tour

covered large areas often spread across twenty square miles, organised like towns, with special areas for diverse vocations and trades. This idea was adopted by the British, who guided their gradual evolution from temporary tents to more permanent thatched huts and finally to solid buildings that were planned as mess halls, clubs, quarters and barracks to make life comfortable for the officers and men.

T. Jacob, in his *Cantonments in India* (1994), postulates another theory. According to him the cantonments were the result of a positive assertion pushed to its extremity; the assertion of the 'us' and 'them', or the ruler-and-the-ruled syndrome. Though the cantonment originated due to military exigencies, it had its influence on the social structure of British India, in that it differentiated between the ruler and the ruled. It also alienated the two peoples to a certain extent. Earlier, before the establishment of cantonments, there was an easy familiarity between the two, but the lines became more distinct after this formal demarcation.

Cantonments in India usually conjure up pictures of neat, well laid-out settlements with lots of open ground, in direct contrast to the overcrowded dwelling places of the 'native' quarters. The officers had opulent and spacious homes with rambling gardens, servants' quarters and maybe a carriage house. The European troops were quartered in brick or wooden barracks, and the Indians in self-contained thatched huts a little distance from the European officers' quarters. The cantonments had the full complement of parade grounds, camping and exercising grounds, shooting ranges and a host of ceremonial occasions to make its occupants feel at home. The aim, according to Veena Talwar Oldenburg (who was quoted by T. Jacob in his book), 'was to create a small European cosmos not only to compensate the officers for the hardship of serving their country in an alien land, but also to provide European soldiers with adequate recreational facilities so that they would be less tempted to taste the pleasures the city had to offer'.

From 1807, the Madras government had been negotiating with the Maharaja of Mysore to have the British troops shifted from the mosquito-infested swamps of Srirangapattana to Bangalore. At first, the troops were housed in the Fort area in the city, but by 1807 it was decided that new barracks would be built, as the Fort area was inadequate for the needs of the troops.

Therefore Agaram and the adjoining area near Halasoor village, about six kilometres east of Bangalore, were allotted by the Maharaja for the use of the British. This was the beginning of the Cantonment. In 1809, the move from Srirangapattana to Bangalore was completed.

This state of affairs continued till 1881 when, under the memorandum of assignment and the instrument of transfer, both dated March 1, 1881, the area of the Cantonment was formally handed over to the British government by the Maharaja and became the Civil and Military Station of Bangalore. The memorandum continued to be in force till August 1947, when the Bangalore Civil and Military Station was returned to the Mysore government.

The Cantonment in Bangalore

Kora Chandy, the Bangalore chronicler, notes that there were thirty-nine small pillars to mark the Cantonment boundary, starting from Banaswadi. Unfortunately, most of them have vanished with time.

The Cantonment area stretched eastwards from Richards Town, cutting across the Old Madras Road at Isolation Hospital. It then continued south across Sarjapur Road and covered a large area of Agaram, snaking its way across Koramangala and Hosur Road, across the cemetery to include Langford Town. From there, it crossed Richmond Circle, then, taking in Cubbon Park and Raj Bhavan, moved to the western side of Vidhana Soudha and on to Miller Road, Cunningham Road and Cantonment station. Finally, it spread towards the Palace Grounds to meet Richards Town again. The roads and houses were arranged in straight parallel lines running east and west, with a distance of 4.5 kilometres between the ends. The Cantonment was separated from the old town by a strip of open land about 11.5 kilometres wide.

The Parade Ground, stretching over 1.5 kilometres from east to west, and surrounded by a circular path for riding and promenading, called Rotten Row, was more or less the hub of the Bangalore Cantonment. On the northern side were the guardhouses of the 'native' infantry regiments, with 'lines' for the men at the back. Further on was St Andrew's Kirk and, beyond that, the main guard, the bakery for the troops and the British infantry barracks. Trinity Church was to the east. The names of the roads

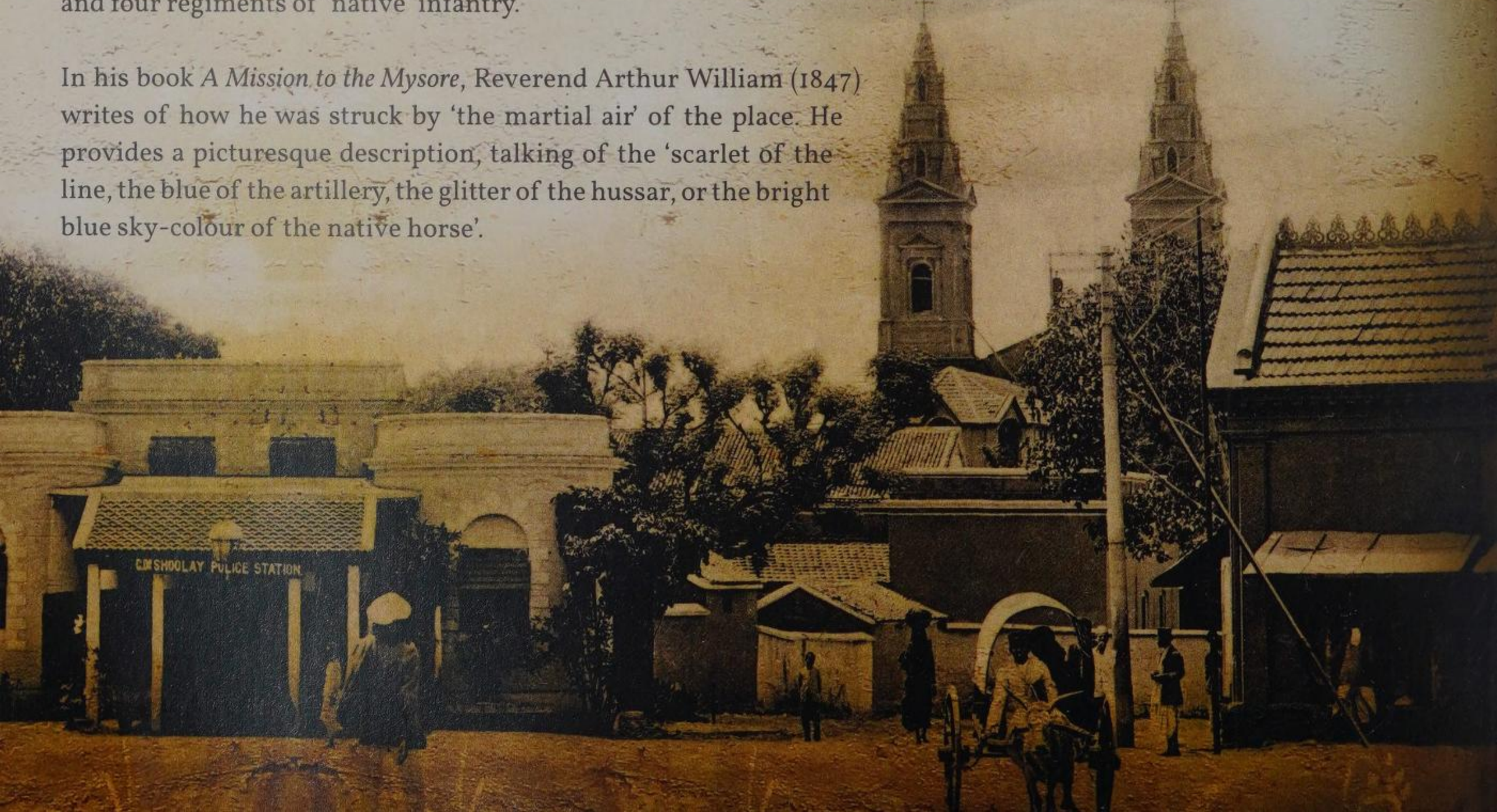
which still exist, such as Infantry Road (north of the Parade Ground), Cavalry Road (still further north), Artillery Road and Brigade Road, testify to the concentrated presence of the military in the area. From here, roads led to Shoolay and Richmond Town, where European pensioners and Eurasians lived. The Residency, which was at the western end of the Parade Ground, took its name from the Commissioner's fine mansion, complete with a flagstaff. To the north-east was Baird Barracks now renamed as Abdul Hamid Barracks. The Cantonment also had a military hospital. In 1862, a railway line connected it to Jolarpet, improving trade possibilities with Madras and other places.

The *South India Gazetteer* of 1855 declares that the military force in station, when complete, included the headquarters of the horse artillery consisting of one European and one 'native' company each, half a company of foot artillery, a regiment of dragoons, one of 'native' cavalry, one regiment of European infantry and four regiments of 'native' infantry.

In his book *A Mission to the Mysore*, Reverend Arthur William (1847) writes of how he was struck by 'the martial air' of the place. He provides a picturesque description, talking of the 'scarlet of the line, the blue of the artillery, the glitter of the hussar, or the bright blue sky-colour of the native horse'.

Facing page: *The Residency, where the British Resident used to live. Today it is the official home of the governor of Karnataka*

Shoolay Circle. The word 'Shoolay' originally meant areas where servants of army men resided. It is at the juction of Brigade and Richmond Roads



The former Central Jail, a part of which is the location of the present Turf Club, was surrounded by grounds cultivated by prisoners. Within its precincts, the prisoners practised a number of useful trades and crafts, among them carpentry, printing, lithography, carpet-making, making tents for government depots, weaving horse blankets of good quality and the rearing of silkworms.

The Bangalore *pete,* or native town, was to the south and west of the Cantonment, at a distance of 1.5 kilometres. It was surrounded by a mud wall and moat, thickly overgrown with a thorny plant (*Mimosa saponaria*) which served as a natural defence line. The impression conveyed in the *Gazetteer* was that of a thriving town, with flat-roofed mud houses and open, well-drained streets. Water to the town was plentiful and supplied from two tanks, one to the north and another to the south, besides plenty of wells.

There was a civil hospital that was not only free for Indians of all classes, but also had a separate section for Brahmins. The needy were obviously thought of, for there was an asylum, a hospital for lepers and a poorhouse.

On the fringes of the military area mushroomed habitations of civilians, offering subsidiary services to the military personnel. These included dhobis, barbers, craftsmen, labourers, contractors, merchants, milk vendors, fruit and hay suppliers, carpenters and bakers. This area was beside the general bazaar or 'Blackpalli' (today's Shivajinagar) as it was then known. (The origin of the name Blackpalli cannot be substantiated. It may not have the derogatory connotations it lends itself to. It may, according to different sources, be attributed to a particular type of rice as in *billi akki* or from *bellakki* which refers to the egrets that populated the rice fields, or it may have derived from John Blakiston (1785–1867) the architect of the Cantonment and maybe even some parts of Shivajinagar.) The *South India Gazetteer* further notes that the bazaar was situated on a slope which allowed for perfect drainage, and that it was kept clean and in perfect order. The meat was slaughtered and prepared in one place. The market was well-supplied with butcher's meat, tank fish, hare, wild duck and teal. The vegetables available included what are commonly called 'English' vegetables, such as peas, beans, carrots, cauliflower, turnips, beetroot, and in season, fruits like strawberries, peaches and grapes. 'Native' fruits and vegetables such as mangoes, bananas, custard apples, brinjals, lady's fingers, drumsticks and so on were on sale in plenty.

Dhobi and his donkey in Goodwill House, c. Early 1900s

When the British troops initially shifted to what was to become the Cantonment, it was a barren undeveloped terrain. But with the discipline and precision that they were noted for, the British troops transformed the wasteland and laid out a wide, spacious area with tree-lined avenues, parks and churches. The roads and houses had English-sounding names, like Clapham Street, Alexandra Street, Myrtle Lane, Rose Lane, Laurel Lane, Lakeside, Ashfort House, and Ashleigh Cottage. According to Janet Pott, in *Old Bungalows in Bangalore* (1977), the land allocated for residential use was sold or rented in large lots of five to ten acres each, to both the British and the Indians, including the military personnel and the civilians. There were both individual bungalows, as well as lodgings called 'chummeries', which were used jointly by bachelor officers.

With the opening of the Suez Canal in 1869, the opportunities for those coming to India in search of employment increased. An influx of Europeans with their families followed. The Bangalore Cantonment gradually grew and in the next decade spread across thirty-five square kilometres, to constitute eighteen suburbs at the expense of fifteen villages. The Parade Ground naturally became the centre of all kinds of formal activities, particularly military, and the smartly turned-out

South Parade with a view of G. K. Vale c. 1910

soldiers, marching to rousing tunes, were a sight to behold, according to Winston Churchill's memoirs, *My Early Life*, which refers to the 'ample parade grounds and the cool, colonnaded barracks'.

The Bungalow

Both the word 'bungalow' and its concept originated in Bengal. In seventeenth-century Hindustani, the word referred to local village huts. It was from this basic prototype that the bungalow later developed. A description of a bungalow by Hodges (1793) in *Hobson-Jobson* runs like this:

> '*Bungalows* are buildings in India, generally raised on a base of brick, one, two or three feet from the ground, and consist only of one storey: the plan of them usually is a large room in the centre for an eating and sitting room, and rooms at each corner for sleeping; the whole is covered with one general thatch, which comes down low to each side; the spaces between the angle rooms are *viranders* or open porticoes ... sometimes the centre *viranders* at each end are converted into rooms.'

The bungalow in India satisfied the needs of the burgeoning number of officers, civil officials and planters who were looking for a comfortable place to live in, which could be quickly built using local materials and adapted to local exigencies. Originally, the bungalow was a great social leveller. Everyone, from the topmost bureaucrat to the lowest civil servant, lived in one.

The older bungalows were essentially built to a simple plan which was more or less universal. The steps led to the veranda, which extended to the length and breadth of the house. From the veranda, you entered the drawing room or 'withdrawing room', which was spacious and well-served with light and air. This room occasionally had small attic windows, called 'skylights', placed just below the roof to let out the heated air.

Veranda of the house—Leela Vilas—on Cunningham Crescent

Colonial furnishings in the living room often imitated the houses of the English at home: commodious chairs with side tables, a very formal sofa, silver trophies and cups, scenes or prints of England on the walls, and according to Janet Pott, 'an unbleached ceiling cloth' was sometimes stretched below the rafters.

The kitchen in the older houses was often away from the main houses; sometimes, a covered passageway linked both. An old-fashioned kitchen had several small recesses to hold the cooking fires, besides a chimney to let out the smoke.

However, with the entry of more Europeans into India as a result of the increasing prospects of employment or a quick 'shake of the pagoda tree' (to make a fortune), certain other characteristics began to be incorporated within these essentially indigenous structures. Classic Doric or Tuscan columns replaced the humble wooden posts, tiles substituted the lowly thatch and ornamental balustrades became popular.

Old monkey top bungalow on Serpentine Street built in 1916

The simple, classical, elegant style of the bungalow was soon transformed by the addition of romanticised Gothic characteristics, creating charming, if somewhat irreverent, blends. These were prevalent especially in Bangalore and Mysore, and can still be seen in some picturesque constructions that have not succumbed to demolishers. The vernacular features formed by the addition of elaborately carved bargeboards and fretwork canopies are called 'monkey tops'. The origin and function of these features are open to speculation, but they refer to the pointed hoods over windows, standing out about eighteen inches from the wall, or canopies along the front and sides of porches. The front of these hoods has a screen of narrow vertical slats placed close together, usually painted a dark green, in delightful contrast to the white or cream-washed walls. The bottom of the screen is shaped into imaginative curlicues, emphasised by a row of small button knobs at the end of the slats. The fretted bargeboard at the top,

which is usually six inches wide, sometimes had a floral pattern along the eaves, with knobs and details picked out in sparkling white. Elizabeth Staley, in her evocative book on the buildings of the Bangalore Cantonment, called *Monkey Tops* (1981), wonders whether the name originated from the fringed pointed bonnets worn by performing monkeys in the old days, and whether it was an abbreviation of the word 'monkey *topi*', or whether they were meant to discourage the numerous monkeys that lived, and still live, on the trees in Bangalore, creating an infernal nuisance as they leap from tree to rooftop, clambering and clattering on the roofs.

Other features also changed in the romanticised version of the bungalow. The classic white columns, replaced by cast iron and construction, became more elaborate and ornate. The Gothic style presented pretensions of height and, perhaps, concomitant status. The floor in these bungalows was higher than ground level, the roofs were lofty, and the skyline had gables, turrets and steeply-pitched roofs.

A colonnaded portico or *porte-cochere* for carriages added an element of grandeur, and can still be seen in the ruins of some grand houses on Richmond Road and Halasoor. This portico led to a wide, colonnaded veranda which, in some cases, was enclosed to form a study or an office, if needed. Rev. William Elphick, the warden of Bishop Cotton School in the 1930s, wrote to his mother in England describing a typical house as having 'a huge covered porch which was meant to be big enough for an elephant with its *howdah* and occupants'.

The veranda was an important requisite of the bungalow and fulfilled all sorts of 'socio-economic functions'. It was meant to be a place for relaxation; everything about its furnishing

enhanced this concept, including a pair of comfortable easy chairs or 'planter's chairs' placed casually and invitingly. These were lounging chairs with a cane seat and double armrests, the lower arms of which could be revolved to form a resting place for the user's legs. The floor sometimes had some matting thrown carelessly about, but was usually bare. In addition, there could be potted plants, maybe a rocking chair, and some books on small, low tables. In a hot place, there would be bamboo-*chiks* or slatted blinds to shut out the glare.

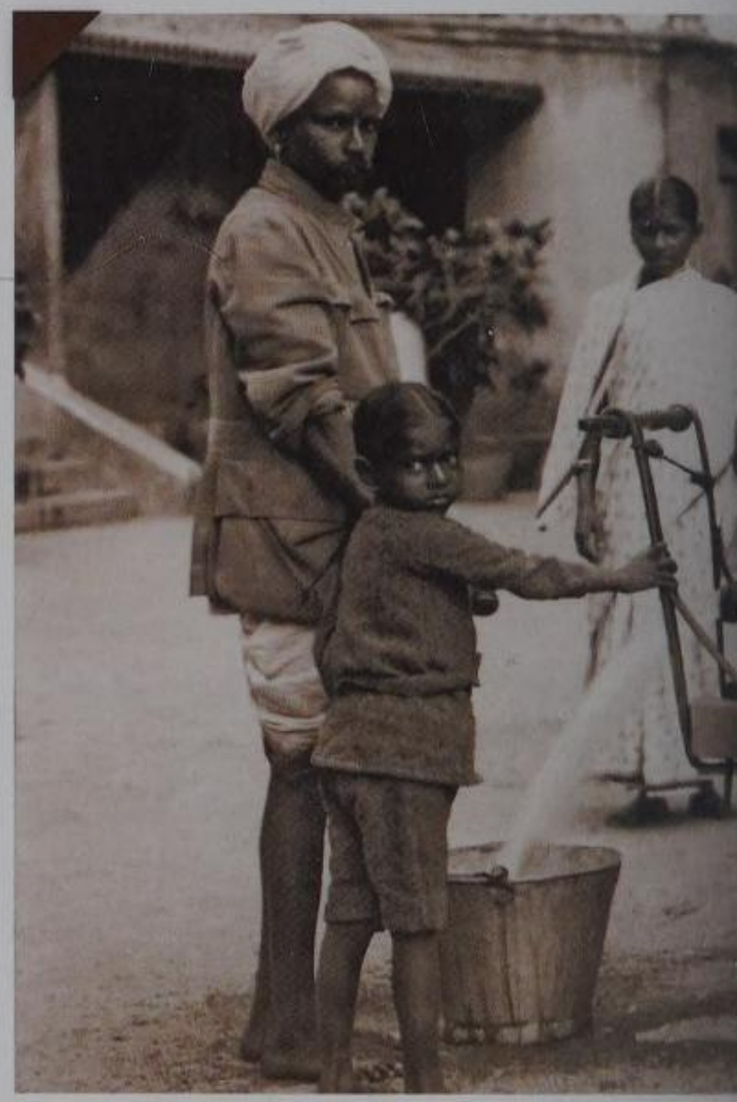
In *Stones of Empire* (1983), Jan Morris describes the veranda as 'the place where the British woman, in particular, could feel some tentative personal contact with the alien world of India outside'. To the veranda would come the hawkers and vendors with their goods for the memsahib to examine and, perhaps, make a purchase. In Bangalore, a favourite was the Chinese pedlar, who came trundling along on his bicycle with a bundle of embroidered cloths and silks. The veranda was, in a way, her link with India, but without any sense of intrusion into her territory. Davies, echoing Morris' statements, calls the veranda a private territorial buffer zone

Left: *Monkey top of a house in Andree Road*

Right: *Monkey top of a house in the Rain Tree compound at Sankey Road*

Monkey top of a house in Mosque Road

around each house, where the English occupants could come to terms with the city around them. According to Patrick Wilson, who grew up here before leaving for England, the veranda was the place where the tailor, who used to make up his mother's day frocks, would ensconce himself with his sewing machine and other accoutrements . . . so much so that he came to be referred to as *veranda tailor,* almost as if that was indeed his full name!



The Gothic revival occasioned a change in furniture too; it became more grand and saw the use of local rosewood for fashioning massive sideboards, cupboards and dressers.

Behind the drawing room was a dining room, with solid tables for formal use in entertaining guests. Behind this was usually another veranda or pantry leading to the kitchen, with perhaps a storeroom at the end. This back veranda provided a nucleus of activity for domestic services: it was here that the goods for the house were delivered. Here the memsahib would come to give instructions to the domestic help, and this was also the place where the boots would be polished.

Just as the front veranda provided a bridge between the Indian world and the *sahib log*, the back veranda was a useful link between the memsahib and the servants.

By the early 1900s, many of the houses in Bangalore began to have two storeys because of increasing land prices, corresponding to a growing population density. This need was met by decreasing garden space and building vertically. But the latticework monkey tops still continued, in some cases with the addition of octagonal or hexagonal bays covered with vivid walls of bougainvillaea.

The Sahib and His Mem

A large number of servants helped to run the household in each bungalow. The diligence and perseverance of the memsahibs in keeping them in line, especially considering their own deficiencies in language, is something to marvel at. The English never did try to learn the vernacular languages well. They were usually content with knowing just a few phrases. This was in spite of the advice given by Flora Annie Steel in *The Complete Indian Housekeeper and Cook* (1885), which

she rightfully dedicated to 'The English girls whom Fate may assign the task of being house-mothers in our Eastern empire'. In the book she advises every Englishwoman in India to learn Hindustani. Had the memsahibs heeded this advice, we might have been denied the pleasure of laughing at some of the miscommunication. For instance, it is recorded that cooks frequently spoke of 'Roast Bastard', 'Salary Soup' and 'Anchovy Posteg.'

'The number of servants necessary to an establishment in India is most surprising to a person fresh from Europe ...' wrote Fanny Parks in 1850 in *Wanderings of a Pilgrim*. Her husband Charles Parks was a writer or clerk in the East Indian Company. A minimum of four full-time servants, who lived in quarters in the compound and were at the beck and call of their masters twenty-four hours a day, were needed. They were the cook, the bearer and the ayahs—one for the memsahib and one for the children. A part-time complement would include the sweeper, the water-carrier, the gardener, the grass-cutter, the washerman and the scullion. There were, of course, interesting subdivisions—the *hamal* (cleaner), the *masalchi* (one who ground the spices) and the butler. If the family kept horses, there would be grooms, syces and coach-drivers.

Indian servants came in for diverse comment. Most people felt they were efficient, 'considering the circumstances'. They had a special talent for cooking excellent meals and serving them under inconvenient conditions, as at camp, using makeshift equipment with skill and innovation. Winston Churchill trusted his 'beaming butler' sufficiently to throw his bag of silver rupees ('a string-net bag as big as a prize turnip') at him at the beginning of the month and forget about all his housekeeping cares.

The food habits of the sahibs were extraordinarily indulgent and many social historians have wondered whether the high mortality rates in India were, in part, due to the excessive imbibing of food and drink. As more and more English families in India demanded the kind of

food they were used to having at home, imported foods began to appear in shops that advertised their wares. Chandy notes that '... for those who wished to have a drink, every variety of foreign liquor from French champagne to Scotch whisky was available at surprisingly cheap rates'. Whisky was available at rupees twenty-four for a dozen bottles at Spencer's in Bangalore in the 1880s!

Of course, there was the risk of the food not always being fresh. An article on the eating habits of the English refers to memoirs talking of 'salad oil bottled for many years like rusty port' or 'hermetically sealed fish that have been out of their native element for a lustrum or more'.

Many men came as bachelors and shared chummeries. Winston Churchill's memoirs reveal that no quarters were provided for (unmarried) officers, but they drew an allowance and three of them pooled their resources and took 'a palatial bungalow, all pink and white, with heavy tiled roof and deep verandas sustained by white plaster columns, wreathed in purple bougainvillaea. It stood in a compound on grounds of perhaps two acres.'

Age seemed to be a requisite for certain allowances, so unless a man was over thirty there was no marriage allowance, regardless of whether he had wed or not. In Pat Barr's book titled *The Dust in the Balance* (1989), which deals with the lives of Englishwomen in India between 1905 and 1945, there is an account of Mrs Bayley, the daughter of an army officer, who went to join her fiancé, an army officer himself, in 1937 in India. He was posted to a field brigade of the Indian artillery in Bangalore, and they were married there. As was common in the army, her husband's brigade hosted a reception in a land alien to her and it was hosted by people who were strangers, though of her own kind. She wrote:

> The CO and his wife put me up and arranged the wedding reception, provided a bridesmaid in the shape of a small daughter, gave me away in the garrison church, which had been decorated by the officers' wives. We emerged under a traditional arch of swords and drove to the Colonel's bungalow in an open carriage drawn by a six-horse gun team ridden by officers. In true Anglo-Indian style everyone combined to make it a happy occasion.

Pages 68-69:
Above: *Water cart, c. Early 1900s*

Below: *Servants at Goodwill House, c. Early 1900s*

Since her husband was under thirty and not entitled to a marriage allowance, she shared her bungalow with a bachelor officer. She sounded happy, so we can assume that it was an amicable arrangement.

Originally, women did not accompany their husbands or fathers out to India. But with the increasing number of eligible bachelors in India desirous of marrying, there came to be what was ironically referred to as 'The Fishing Fleet', composed of young women in search of husbands. This was the only way they could come out, chaperoned by a relative or to visit a relative in India, in order to 'catch' a man. They usually returned to England in the spring if not successful and were called, rather cruelly, 'Returned Empties'.

For the memsahib, life in India must have been difficult at first. Some of the British women took to the life and loved it; others loathed it. It is understandable that, removed from their genteel homes and routine occupations, some of them would be bored. Many of them found solace in alcohol or hypochondria, or they indulged in flirtations.

Emma Roberts, who came to India in 1828 with her sister, the wife of an officer in the Bengal Army, wrote sympathetically about the frustrations of the Englishwoman in India and of the racial arrogance of the English towards the natives, something that gave her immense pain. In her journals, which were published in 1835, she talks of the 'unmitigated ennui that is the litany of the majority of luckless women' who came to India. Some of them, like Mrs Bayley, wrote and sketched, and to them we owe a valuable debt for revealing to us rare pictures of vanished lives.

Charlotte Canning, the wife of Lord Canning, Governor General of India, (1855), kept an exhaustive journal about her stay in India. There is a passage in it about Bangalore, which she passed through. She enjoyed her stay at 'Nandydroog', where she found the air, at 4,800 feet above sea level, deliciously cool and fresh. 'There is a panoramic view of enormous extent but the hill itself is full of beautiful subjects, rock & trees & tanks & buildings – wild & full of monkeys & leopards & other wild animals.'

Mrs Bayley candidly admitted that time did drag during her stay in Bangalore. She tried to improve what she called 'the lives of *purdah* wives' in her husband's

battery. So she held embroidery classes for them, using threads and patterns from 'Home' and invited the native women for tea. They were, according to her, fascinated upon entering a foreigner's bungalow and had a wonderful time looking at the evening dresses which had narrow shoulder straps and, so, were 'very indecorous by their decorous standards and occasioned some disapproving murmurs as they held them up.'

Englishwomen plucking mangoes from a garden in south Bangalore, c. Early 1900s

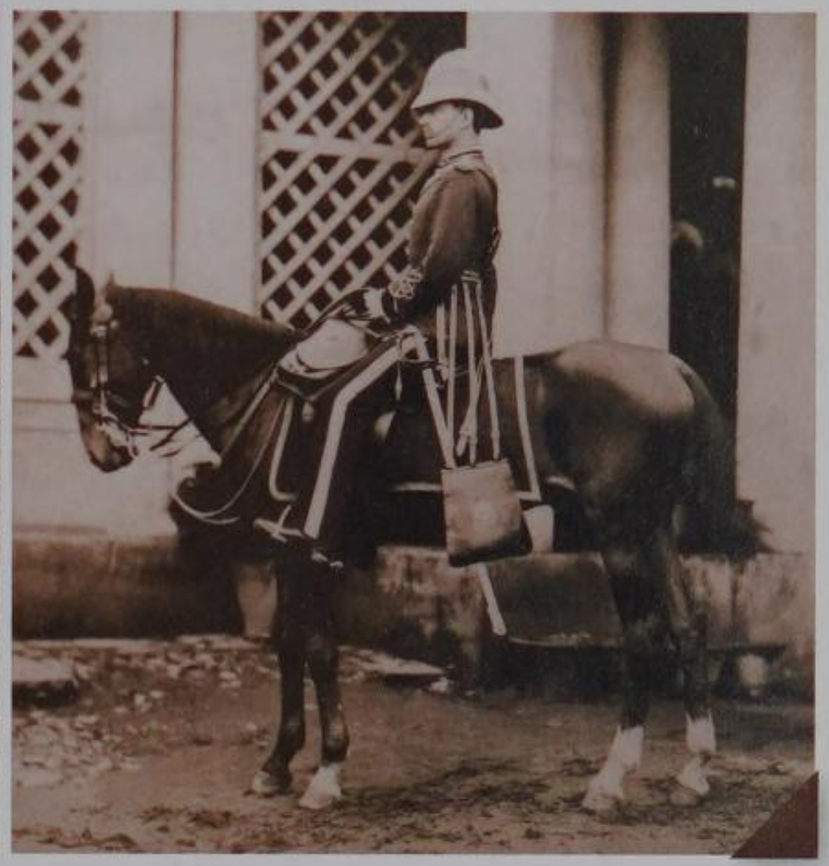
The star attraction, she noted, was their big double bed that 'their children used as a trampoline', and on which the women too bounced up and down, laughing all the while.

Riding as Recreation

Riding was the most important sport of the British in India. It helped the officers to familiarise themselves with the lay of the land, get some exercise and while the hours away. Sport was also a way of bringing the sexes together and, equally importantly, a way of bringing the Indians and the British together. Even civilian officers often rode from site to site in order to deal more effectively and speedily with numerous complaints and petitions, which would never have reached them otherwise.

The possibility of getting good horses in Bangalore dated back to the days when horse-breeders and traders brought in good horses from Arabia and Persia. Ali Asker, an ancestor of Sir Mirza Ismail, was a racehorse-owner and breeder. He landed in Mangalore from Persia, then came to Bangalore by way of Kodagu (Coorg). In his time, Arab horses were brought to India in dhows. Later, they were walked to Bangalore.

There was a bridle path on Cubbon Road around the Parade Grounds, stretching around the present Gandhi Park and along South Parade to make a full oval. Old-timers in Bangalore recall men and women, some side-saddle, riding along these paths. An offshoot of this exercise was, of course, polo. From Manipur, Ladakh,



Out riding in the morning on the outskirts of Bangalore c.1970s

Right: *Col S. Grant on a pony*

Balti, Gilgit, Chitral and Tibet, it was introduced in Kolkata in 1862 and in Punjab in 1864; it probably reached Bangalore not very long after.

Bangalore possessed a cool climate and horses of good quality, therefore polo and riding were the chief recreation for the British officers. Winston Churchill wrote of polo in Bangalore being 'the serious purpose of life'. He talked of their Regimental Polo Club, which took subscriptions from polo-playing and non-polo-playing officers and offered credit facilities, which the young men used to buy a stable of ponies. The Regimental Polo Club in Bangalore once decided to buy the entire Poona Light Horse's polo stable of twenty-five ponies!

Since the distances in the cantonment were great, Churchill and his colleagues used to ride to and fro. He described with nostalgia 'the hour of polo', which was five o'clock. A peon would collect the names of all the officers, together with the number of *chukkas* they wished to play. These were then averaged out so as to secure 'the greatest good of the greatest number'. Churchill seemed content with the fact that his daily *chukkas* were never less than eight, and often averaged ten or twelve.

There was a polo club in the city in the 1850s, which moved out of its premises in 1860 to make way for the Bangalore United Services or the BUS Club, which was

formed in 1863. The present Bangalore Club succeeded it as an institution. The Polo Club later moved into its present accommodation at the Bangalore Turf Club, which came into being about seventy-five years ago.

Horse racing was the sport of the English, and most of the cantonments in India had a racecourse. Bangalore's racecourse was originally in the periphery of the city, where Domlur now is. During a visit to Bangalore in the late 1800s, Lord Connemara commented that the 'course is a beautiful sight on a fine day'. He described the steeplechase course, whose jumps were over natural hedges of lantana, and stated what an impressive sight it was, with the rock fortress of Savanadurga in the background. The Turf Club moved once more to a place near Lalbagh—which proved to be swampy and unsuitable—before it settled at its present site in High Grounds. It stretches over eighty-five acres across and has been bought by the Wodeyar scion, a great patron of horse racing, but it is leased to the club as long as it is used for racing.

Major Mohammad Mirza in uniform of Mysore Lancers c. 1950–60

Above: *Lt Col T.B. Basset (1929-32) and group at the Polo Tournament*

Before the 1960s, the club had no stables; its trainers used to rent houses that had twenty or thirty stables in their compounds. But problems, such as the increasing traffic, which made it difficult to walk the horses to the racing grounds, and the refusal of the municipality to give licences for stabling on grounds of hygiene, made it imperative to construct stables in the racecourse itself in the 1960s.

The British love of horses no doubt played a part in the formation of the famous Mysore Lancers, a premier cavalry regiment of the erstwhile Mysore State, which was stationed at Hebbal, the military area of Bangalore. It distinguished itself during World War I in Aleppo (now in Syria). A memorial to the men and officers of the Mysore Lancers and its brother cavalry regiments, the Jodhpur Lancers and the Hyderabad Lancers, who were killed in action in Aleppo, stands in the Teen Murti area of New Delhi. An invitation to the Cavalry Review at Jaipur (post-Independence

the New Horse Cavalry Regiment) describes the cenotaph at Teen Murti as 'a legacy drenched in valour and blood'. The Mysore Lancers were commanded by Col Desraj Urs Bahadur, the brother-in-law of Maharaja Krishnaraja Wodeyar.

In peacetime, the Mysore Lancers formed a colourful ceremonial unit, resplendent in their blue uniforms with white facings, their blue turbans edged with gold lace. They also helped in the maintenance of internal security. They were responsible for prompt action during a disastrous fire that broke out in 1897 in the old Mysore palace, which was built of wood. The Mysore Lancers, who were summoned from Bangalore, reached in an unbelievably short time and helped to extinguish the blaze.

The Lancer's Monument at Teen Murti in New Delhi commemorating the victory of the Cavalry—the Jodhpur Lancers, the Mysore Lancers and the Hyderabad Lancers—at Haifa on 23 September 1918

Since snipe abounded in the marshes around Bangalore, officers enjoyed the sport of snipe shooting. The late Ralph Mitchell, an eighty-two-year-old Bangalorean, and former teacher at Baldwin Boys' School, remembers going into the villages off Hosur Road to shoot wild boar, who often dug up the groundnut fields of the local villagers. Plenty of duck-shooting also went on near the lakes in and around Bangalore. In the tradition of English country squires, Bangalore had a Hunt Season and a Hunt Ball at the BUS Club. The Rev. William Elphick, the warden and head of Bishop Cotton Boys' School in the 1930s, recalls the Bangalore Hunt Show that he attended, in the letters he wrote to his mother in London, which are preserved at the United Theological College in Bangalore. He was as impressed by the 'musical ride' of the Mysore Lancers.

Mrs Bayley recounts how she and her husband either rode or bicycled up battery lines, and how she exercised his polo ponies in the countryside. Horse-riding was a tremendously liberating activity for the Englishwoman, for she could roam about the countryside and get to know it better. Mrs Bayley's husband took part in polo matches, while she rode with the local hunt on a fat mare leased from the battery. Guns were still horse-drawn in the 1930s, and Mrs Bayley leased a steady

The West End Hunt Ball was held every year and horses were actually led into the ballroom!

Above: *Officers of Mysore Lancers 1953*

old grey mare for their dog cart, with the harness sporting gunner grenades on the blankets. In Bangalore, as in Poona, since most of the British were military, a wife's riding habit was made on the lines of the uniform of her husband's regiment.

The 'more superior' senior ladies never became Indianised in any manner. Some of them, however, kept themselves occupied running schools for the English soldiers' children, especially the girls, supervising them, keeping a watch over their mothers, and encouraging them 'to keep in good ways'.

Other Modes of Recreation

Billiards or pool was popular, and there were plenty of billiard halls. One was Thomas Beck's Billiard Parlour, situated in the Bangalore Rifle Volunteers or B.R.V. Theatre till 1947, after which it shifted to the Metro Bar. Now it is no more. It has been replaced by new buildings in that location.

Musical soirees were not uncommon in the early 1900s. There was a Bangalore Musical Society, which proved to be a mini-League of Nations. It included a Russian dairyman, a German doctor, two French girls, the Irish wife of a major, some Englishmen, Portuguese, Anglo-Indians and several Indians. Every Sunday, the

Bangalore Hunt, c.1930

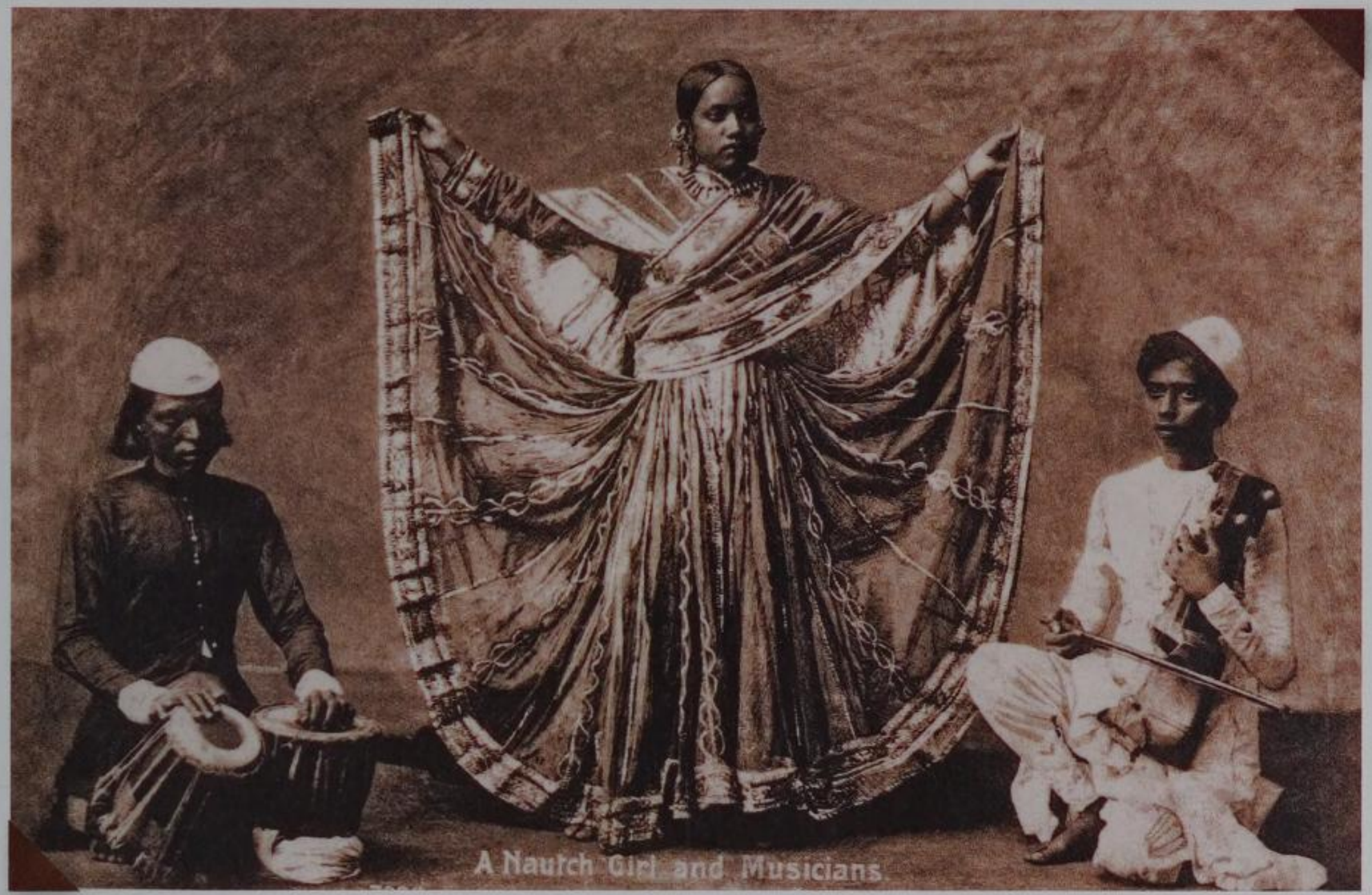
inhabitants of Bangalore were also privileged to hear a company from a locally stationed Scottish battalion march through the streets to church, with bagpipes wailing, kilts swinging and flags snapping in rhythm.

The young Churchill also mentions 'the nautch-girls by the light of the moon' in Bangalore; unfortunately, he does not elaborate on this. However, other books dealing with the life of the British sahib in India and various prints by British artists suggest that 'nautch' was a requisite part of the entertainment arranged for British officers all over India. Until the eighteenth century, the number of British women in India was insignificant because of the prohibitive cost of the passage and the expense of maintaining wives. Consequently, the nautch girls provided the feminine company that many of the officers missed. Though the concept of 'nautch' was more prevalent in the north of India, there are several drawings depicting nautch girls in Madras. Many a liaison followed. In its early days, John Company, as the East India Company was also known, did not frown on 'native' wives and mistresses. However, once the memsahib came to India to share her husband's life, life for the men changed. The frequency of entertainment by nautch girls declined, although nautch shows were still put on for officials. Many English women themselves praised these Indian dancing girls for their beauty and grace.

Tom's Billiard Parlour on M.G. Road (1997)

Life in the Cantonment

Life in the Cantonment, especially among the British officers, was often formal. The routine of social calls involved dropping cards into letter boxes, 'at-homes', balls and garden parties. Most hosts attempted to make their gatherings memorable in some way. Rev. Elphick, in a letter which he wrote in the 1930s, noted that the Hyderabad princes, who had been staying in Bangalore with their



Turkish princesses, gave a fancy dress ball that cost Rupees 22,000. Every lady was presented with a large doll. In the middle of the ball, a muzzled jackal was released in the ballroom. Whoever caught it was promised a prize in exchange—a foxhound worth Rupees 900!

Protocol about who should call on whom was strictly adhered to. There was a 'warrant of precedence' that was added to from time to time as new posts were created. Charles Allen, in *Plain Tales from the Raj* (1993), noted, 'If you wanted to know whether an Inspector of Smoke Nuisances was a bit higher than a Junior Settlement Officer, you had only to look it up and you'd find out what their relative position was.'

The English wanted to create a home away from home, and an atmosphere which would closely simulate the social conditions in England. They wanted a place where they could relax, play indoor and outdoor games and meet with others of their ilk. So, they instituted clubs, which were generally well-maintained and which had a set of rules and regulations to ensure a 'decorous' atmosphere.

A nautch girl and musicians as described by Winston Churchill in My Early Years, *1930*

The Bangalore United Services Club was in a building that had started its colourful life as the house of the resident in 1810, on the now aptly named Residency Road. The club was formally inaugurated in 1868.

Women were originally allowed in the club only on specific occasions and in the 'dovecote' (the cottage and the annexe) on other days. But, as time went by, the system changed. A mixed club came into being in 1939. Some places in the club, however, continued to be out of bounds for them, such as the men's bar, the men's card room and the men's bridge room.

Like most British cantonment clubs, the Bangalore United Services Club was restricted to Europeans. However, after the two World Wars, in which Indian officers fought shoulder to shoulder with the British, the situation changed. By and by, Indians were admitted to the club and eventually to its decision-making committee.

Records referred to in the commemorative volume, *A Club's World*, brought out to mark the 125th anniversary of the Bangalore Club in 1993, show that it faced occasional disciplinary problems, such as refractory members who had 'smoked in the tiffin

Picnic in Lalbagh complete with domestic help, c.1930-31

room'. There was even one who had torn up the rule book. He faced disciplinary action: a new book was to be bought and charged to the guilty member. Another complaint by a Dr Pemo about a bad dinner on January 25, 1898, met with this admonitory ruling: '... if a member does not sit down to dinner till considerably after that hour, he cannot expect the meal to be well served, as if he had come down in proper time'.

It is interesting to note that in 1898 the rent for the two end rooms at the club was thirty-five rupees a month, while the inner ones cost thirty rupees. The same year, dinner prices were raised from one rupee and twelve annas to the lordly sum of two rupees on ordinary days, with eight annas extra on guest nights.

The club's social activities included the Hunt Ball, for which the dress code recommended hunt coats, to be worn on all club dinner nights during the Hunt Season, at the mask and domino dance for the New Year and at fancy dress balls. Though the club began as an army and male preserve, in later years it served as a meeting place between the civil and the military, with its mix of social and sports activities.

The Bangalore Club

There is an oft-repeated story that Winston Churchill owed the club Rupees thirteen, which was written off by the committee on 1-6-1989 as an 'irrecoverable sum'.

Bangalore also boasts of a club with a difference—the Century Club. It was founded by the eminent Sir M. Visvesvaraya in 1913 to compensate for the lack of a club for Indians, and as a haven for the administrative elite. Originally called the Cosmopolitan Club as the one in Madras, it became the Century Club in 1917 when the number of its members added up to a proud 100.

The Bowring Institute, founded in 1868 by B.L. Rice, was originally called the Literary and Scientific Institute, for it was intended to promote intellectual pursuits.

The sixty-five acres of the Golf Club on Sankey Road, started by the British in 1876, provide a welcome oasis amidst the snarl of traffic and construction, and it is the cynosure of covetous eyes among the city's real-estate developers.

While all these clubs still exist, their membership has seen much change. The old, easy-paced ways of life have given way to a newer, perhaps more contemporary, ethos which evokes a sense of regret in the old establishment. The long wait for membership in the older clubs and a desire to fulfil the needs of a burgeoning public have resulted in the proliferation of newer clubs. Many of these 'country clubs' offer more sophisticated facilities, which are perhaps of necessity, more expensive.

Christmas in the Cantonment was celebrated with family, and the attempt was to make it as close to the Christmas celebrations at 'Home' as possible—without the snow of course! Indian servants learnt to make festive dishes. In case they were unable to perfect these foreign flavours, it was possible, accordingly to Chandy, to purchase foods such as plum cakes at Rupees 1.40 a pound at the R.H.A. Bakery at Ulsoor Barracks, made 'under European supervision'. Procuring foreign liquor was not a problem. Bangalore Club records show the purchase of liqueurs such as Curaçao, Benedictine and Yellow Chartreuse.

The traditional menu for Christmas combined British dishes with local delicacies. Lunch was stuffed roast turkey with trimmings, while tea would comprise rose

cookies, plum cake and local fare such as *dhol dhol* and *kulkuls*. Indian Christians celebrated the occasion at home, where their festive fare included Indian dishes such as *chukklis* (*murukkus*), *laddoos* and other goodies.

Pages 82-83: *The Bowring Institute*

There was also the market show arranged during this season, known popularly as the 'comty' show, where cattle, pigs, sheep and cows were exhibited. According to the late Lucy Jabbar, an old-timer, its name derived from the committee which awarded prizes to the best stalls. They judged the freshness and quality of the produce, and awarded certificates for each category. The show was usually held before Christmas, when the market was spruced up with fresh paint and decorated with bunting.

Public celebrations during Christmas began with the marching of the troops from their barracks in various places to the Protestant Garrison Church, the Trinity Church, or the St Patrick's Church (which was Catholic). Preceded by their own bands playing marches and rousing Christmas songs, they would come to attention in front of the churches. After the service, the officers would move to their respective clubs. Others would gather at popular watering holes, such as Bascoe's on Brigade Road or Baccala's and Funnel's on South Parade. Those in the lower ranks in the army were confined to the barracks, where they could drink to their heart's content the draught beer served out of barrels with taps. Then, as now, drunken brawls would erupt occasionally. Soldiers found in an inebriated condition on the roads would be picked up by the military police and carted off to their barracks. During World War II, there were many American soldiers or GIs in Bangalore. Often, the British soldiers, or Tommies, and the GIs would trade punches, following which the military police from both forces would arrive to take their respective hotheads home. Civilians and Indians usually kept clear of these areas, with good reason.

Miss Mavis Ramsbotham recalled the YWCA or 'Y', dating back to 1892 and known for its social work, as another popular venue for celebrations and charity balls. She had been associated with it for forty-seven years and remembered with nostalgia the various events arranged for the army at the Bowring Institute, the All Saints' Parish Hall and at the B.R.V. Theatre, whose grooved teakwood

Party on New Year's Eve at the Bowring Institute, 1960

floors were subjected to a spit-and-polish routine for three days before it passed muster for a dance. The themes for the evenings were varied: 'A Night in Spain', for which the band came in costume, 'Fairyland', the 'Chinatown Ball' and the 'Valentine Ball', for which satin roses were strung up to create a suitably romantic effect. The band was usually Freddy Hitchcock's, which also played at Koshy's Jewel Box. The dances began at 9.30 pm and went on until 2 am. A licence to hold a ball was not needed if it closed by 1 am. But if the festivities continued till a later hour, a licence had to be obtained.

THE ENGLISH EMPORIUM

round about town

Remembering Names

The names of the roads in the city and the Cantonment reflect the services of the many British and Indian luminaries of the British period. Among them was Sir Mark Cubbon, who played a prominent role in the administration of Mysore and Bangalore. He was born in 1785 in the Isle of Man. He had a famous relative, Colonel Wilks, to whose pen we owe much of our knowledge of the Mysore State. Possibly due to the colonel's influence, Mark Cubbon was appointed to the second Madras Battalion at the age of sixteen. After a long and successful career in various capacities, he was appointed commissioner for the Mysore territories in June 1834. During his administration, which lasted till March 1861, he did much to ensure the economic and physical stability of the state. Roads were constructed, telegraph lines laid, the railway line to Jolarpet was established and the judicial system was overhauled.

We are indebted to Countess Charlotte Canning for a description of Sir Mark, whom she met in Bangalore and whom she refers to as 'The most grand seigneur

old man I ever saw'. She wrote in a letter to Queen Victoria, 'The old general is most remarkable. ... He has the most perfect manners & is a very fine looking man & yet he has been 58 years in India. He has a store of most interesting recollections & can give information in the most agreeable manner & is as alive to all that goes on in Europe as if he had just left it.' Her journals were first published in 1858 as *A Glimpse of the Burning Plain*.

Cubbonpet, Cubbon Road and Cubbon Park all testify to the respect and gratitude with which he is regarded by the Bangalore citizenry. Once, there was even a hotel on Infantry Road named after him, the Cubbon Hotel; it was constructed in the prevailing style of colonial architecture, sometimes called Greco–Roman. It is now the police commissioner's office. An excellent bronze statue of Mark Cubbon by

Page 86: *South Parade*

Right: *The statue of Sir Mark Cubbon at the Attara Kacheri*

Karnataka High Court, Bangalore, India

Baron Marochetti was unveiled in front of the Attara Kacheri in March 1866 by Lewin Bowring, his successor, at a colourful ceremony. Cubbon Park was developed by Major General Sir Richard Sankey, who himself had a road and a tank named after him.

Chandy lists many Bangalore Club presidents whose contributions to the city led to streets and localities being named after them. They include Colonel J.P. Grant, the British surveyor whose meticulous maps give us an idea of what the city was like then. Grant Road (now Vittal Mallya Road) was named after him. However, the road was renamed Vittal Mallya Road, after the man who in 1947 was 'the young director of United Breweries Limited, in Madras' (Raghu Karnad in 'City in a Bottle' in *The Caravan*, July 1, 2012). Today the towering, high-end UB City with its mix of sophisticated shops and eating places stands in the very place where the Bangalore Brewery had begun operating in 1899. Miller Road pays a tribute to the memory of Sir Leslie Miller of the Indian Civil Service (ICS), a judge responsible for fair representation of the backward classes in Mysore State. Colonel Robert Fraser Standage, who was the superintendent of the Lady Curzon Hospital and Bowring Hospital, is the person after whom Standage Road in Fraser Town is named. Colonel Hill did much for the Friends-in-Need Society, and perhaps out of a sense of gratitude the street by the side of the society has been named after him. G.H. Cooke, ICS, and I.J. McIver, who were collectors and presidents of the Municipal Commission, have lent their names to Cooke Town and McIver Town. R.S. Milton and E.H. Sullivan, after whom a road and a sports ground have been named, were police officers.

Murphy Town is named after an engineer who constructed many of the beautiful buildings in the Cantonment during the second and third decades of the twentieth century. His buildings include the Hajee Sir Ismail Sait Gosha Hospital, and the then new residency office on Residency Road (now a government office). Murphy Town was originally known as Knoxpet after a Col Knox. Langford Town and Road were named after Col Pierce Leslie Langford, whose residence was located there. Fraser Town owes its name to Col M.D. Fraser, and Richards Town to Lt Col G.R. Richards.

A prominent missionary, Charles Rhenius, is remembered in Rhenius Street in Richmond Town. He was born in 1821; he was the son of a missionary who was

also a Tamil scholar—Rev. C.T.E. Rhenius. He served in Bangalore between 1867 and 1869.

Rani Kempanajammani Vani Vilas Sannidhana, Regent of Mysore, with her grandson, Prince Jayachamaraja Wodeyar as a child, c.1920s

Lavelle Road takes its name from M.E. Lavelle, a retired army officer who, in 1873, applied to the chief commissioner for exclusive rights for mining in the Kolar Gold Fields. His request was granted on certain terms. Cleveland Town and Wheeler Road are named after General John Wheeler Cleveland, who died on November 1, 1883, at the age of ninety-two, and is buried in the Kalpalli cemetery.

The legal profession is recognised in Richmond and Osborne Roads (Richmond and Osborne were both leading advocates from Chennai), and in Hayes Road, named after a Chennai pleader. Dr O.H. Benson, who lends his name to Benson Town, was a surgeon in the residency, and Francis Cunningham was secretary to Sir Mark Cubbon; both have roads named after them.

Vani Vilas Road in Basavanagudi recalls to one's mind an emancipated royal personage, Rani Kempanajammani of the Vani Vilas Sannidhana, as she came to be known for her unremitting endeavours to improve health and education facilities for women. Her name graces the Vani Vilas Institute, an educational institution for girls, and the Vani Vilas Hospital for Maternity and Child Health. Ali Asker Road, Aga Abbas Ali Road and Sir Mirza Ismail Nagar all pay tribute to Sir Mirza and his family, who contributed in no small measure to the growth and development of Bangalore.

The Mehkri Circle has been named after Enayatullah Mehkri, councillor of the former Civil and Military Station Municipal Commission. The Father Sarvanton Circle, near Coles Park, is a tribute to a French priest

who rendered great service during the plague (1889-99) and cholera (1866-67) epidemics. Monseigneur D'Souza Circle honours another priest, who gave free treatment for jaundice as part of his philanthropic work. Nanjappa Circle is named after a more recent celebrity, K.M. Nanjappa, who was the mayor of Bangalore in 1971. The Rao Bahadur Arcot Narayanaswamy Mudaliar Circle is dedicated to the memory of the man who built the Attara Kacheri. His full name was impressive: Rao Bahadur Dharmaratna Arcot Narayanaswami Mudaliar. He was born in 1828, traded in vegetables in the beginning, built up his custom by adding Madras salt, and went on to build the public offices—a true story of how dedication and integrity could bring recognition. The Asirvatham Circle is named after Professor S.A. Asirvatham, who was a corporator, and Thamboo Chetty Road after T.R. Thamboo Chetty, who acted as dewan when Dewan Sheshadri Iyer was on leave. Chowdiah Road and Chowdiah Hall honour a well-known violinist, who was born in 1884 into an agricultural family. The hall is in the shape of the instrument he favoured. Dr D.V.G. Road is named after Dr D.V. Gundappa, the great Kannada writer who founded the Gokhale Institute of Public Affairs, while B.P. Wadia Road is named after the man who founded the Indian Institute of World Culture.

Chowdiah Hall, Bangalore

Several roads have been renamed to honour local stalwarts who have contributed significantly to the local and national scene. For example, Richmond Town is now called Sir Mirza Ismail Nagar; Residency Road is now Field Marshal Cariappa Road while the erstwhile Richmond Road pays tribute to General Thimayya.

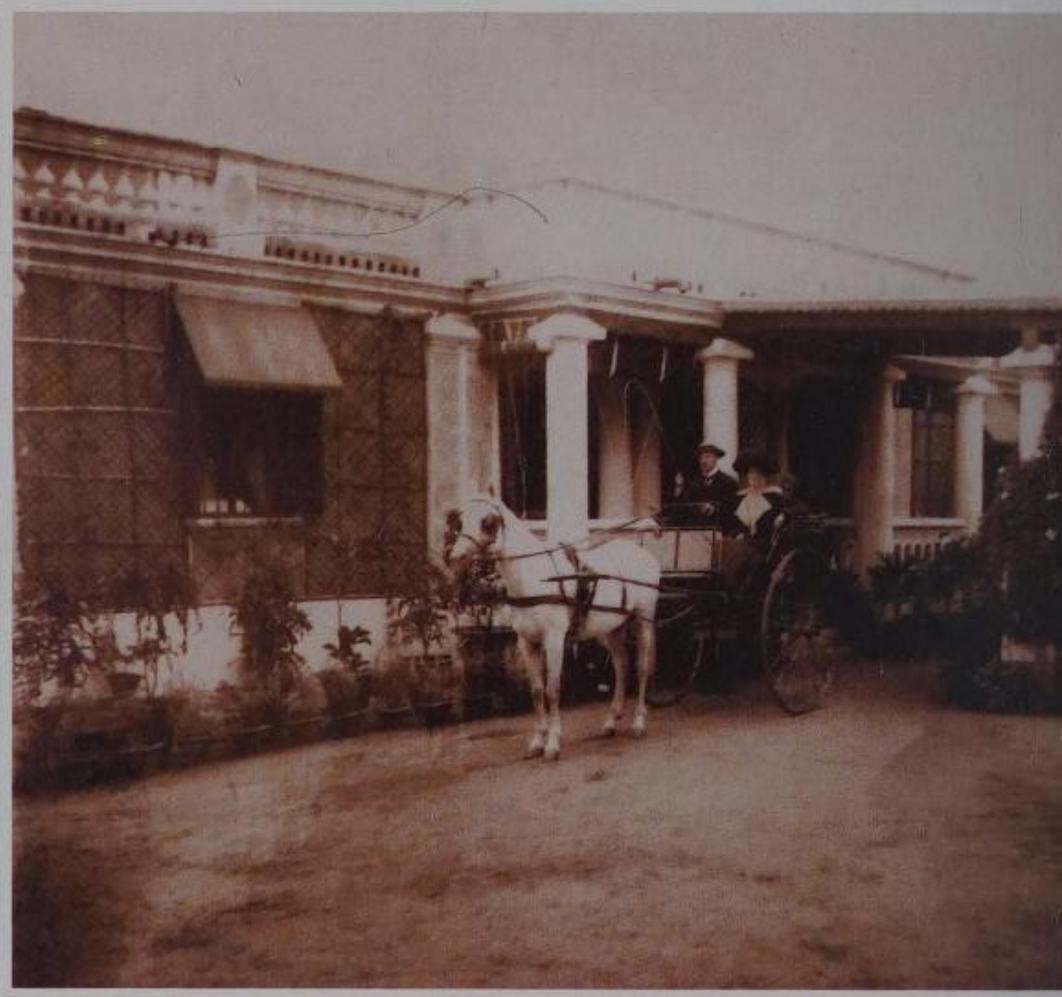
Getting About

Transport in the Bangalore Cantonment, as in other parts of India, followed an erratic and risky course from the palanquin to the motor car. The palanquin was the earliest means of transport and has been variously described. Miss Fane, who kept a journal during her stay in India (1835), wrote of it as 'a long boxlike receptacle for the person, gently likened to a coffin on poles, with relays of coolies carrying it on their shoulders'. Michael Edwardes in *The Sahibs and the Lotus* saw

it as a simple string bed, five-feet long and two-feet wide, covered with bamboo draped with red cloth to keep out the sun and the curious. It was carried by four men. Later, it evolved into an oblong box, under an arched canopy, with cushions and adjustable curtains. Then came sliding-down windows, with gold and silver bells hung from the canopy to give it a romantic look. Lady Bowring, the wife of Lewin Bowring, in a letter dated November 18, 1868, wrote to her friend about her journey in a palanquin: 'It is carried by twelve men who take it in turn, six at a time, changing every hundred yards. The disagreeables are the motion and the peculiar singing of the bearers, rather a dismal ditty, but I soon got to like the one and forget the other'.

The ubiquitous bullock cart also carried people. Rosamund Lawrence, wife of the newly-appointed commissioner of Belgaum in Karnataka, in Charles Allen's '*Plain Tales from the Raj*' (1914) describes her bullock cart as being four-wheeled and painted white outside, with tigers and leopards painted inside. It was drawn by great big bullocks with rose garlands around their necks.

Bullock cart on Cemetery Road (Hosur Road of today)



Horse-drawn carriage in front of Sapper House

Left: *Horse cart in front of Sapper House*

Right: *Carts and Bicycles, c. Early 1900s*

Hackney carriages, which were 'any wheeled vehicle drawn or pushed by a man or horse, bullock or other animal and used for the conveyance of any person, which stands or plies for hire by the hour or day or according to distance', were a popular form of transport in the early 1900s. Rickshaws drawn by men were also used. Records from 1924 state that a single rickshaw drawn by one man cost eight annas for the first two hours or part, and four annas for every additional hour thereafter, while double rickshaws drawn by two men cost twelve annas for the first two hours or part, and six annas for every additional hour. Night charges were twenty-five per cent extra. The rules permitted a single rickshaw to carry only one adult with one child under twelve years, and a double rickshaw to carry only two adults with a child under twelve years.

A member of the Wilson family, Patrick, remembers picnics in Lalbagh in 1928-29. They reached the Glass House by gharry; a one-and-a-half-hour journey from their home in Berlie Street in Richmond Town. *Jutkas*, or horse carts, were very popular in Bangalore till a couple of decades ago, more in the city area than in the Cantonment. Lewis Rice, a Kannada scholar and the first director for Public Instruction in Mysore State and compiler of the *Mysore Gazetteer*

(1876), describing the streets of Bangalore in the late 1800s, notes that they were crowded with pedestrians and vehicles ranging from the carriage or brougham of the high official to the rude *jutka* of the merchant trader and the bullock cart. Traffic was much like today except that pedestrians have now been replaced by the ubiquitous two-wheelers. Even today, you can occasionally see a *jutka* with its ageing horse trotting along sedately, much to the annoyance of all the cars and buses speeding down the roads. The *jutkas* often took visitors on sightseeing trips.

It was possible to go to the hill stations in the Nilgiris from Bangalore. A line of 'transit coaches' between the two places was established in 1850. These carriages went by the unlikely name of 'nibs'. They were two-wheeled, waterproof and had Venetian blinds and glass windows. They were drawn in relays by bullocks, which were changed every five miles. It could be a pleasant journey if time was not important, for some of the passengers stopped off to shoot snipe en route. The driver often had a helper on the covered seat beside him. There was room for a portmanteau, a gun case and other accoutrements that a gentleman and his lady might consider necessary.

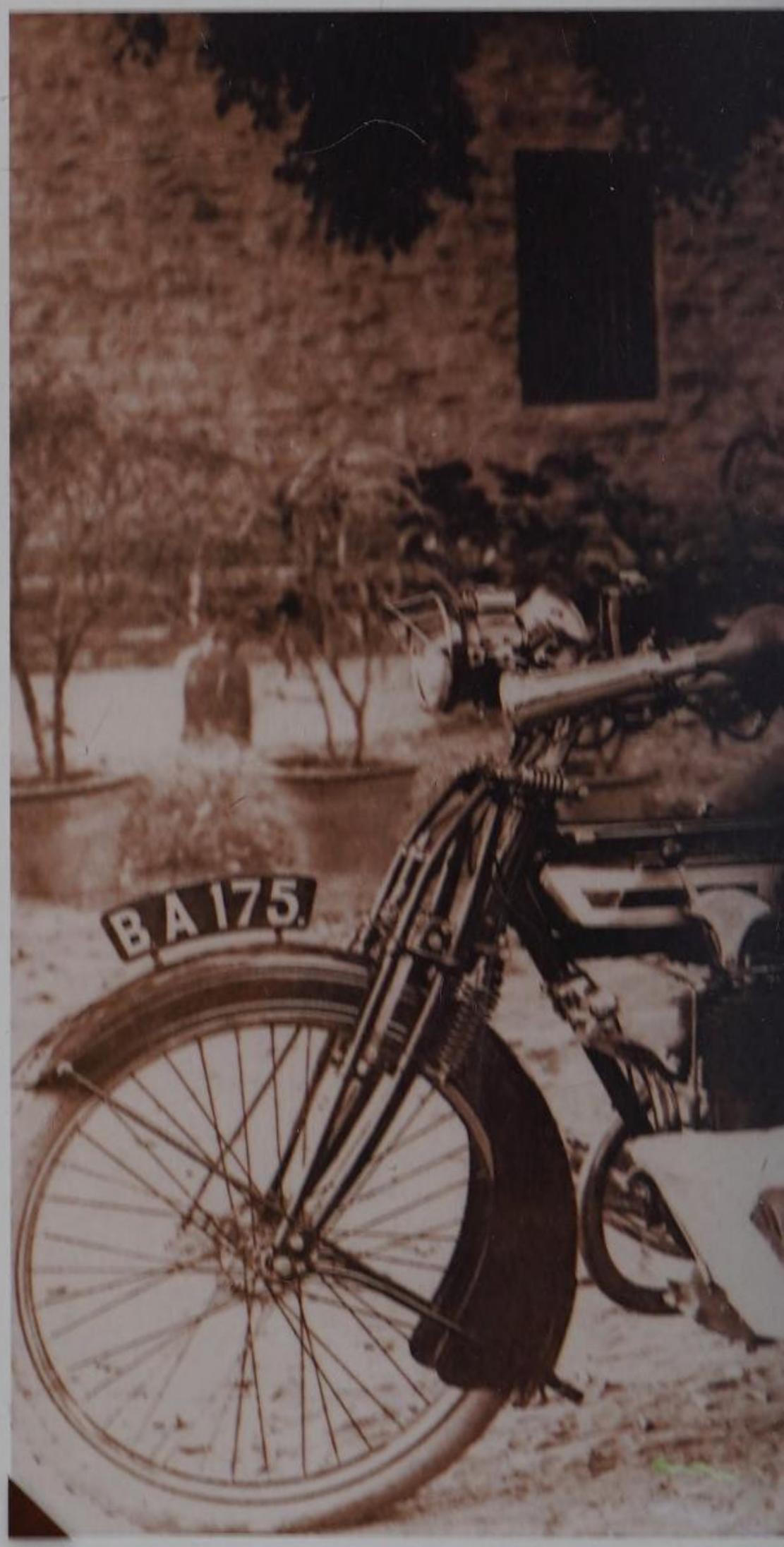
In the nineteenth century, horses were brought to Bangalore by Persian and Arab traders whose descendants still live here. The street called Arab Lines, off Richmond Road, used to have stables for the horses. Carriages then came into fashion, and victorias, landaus, buggies, broughams, barouches and smart four-in-hands began to race along the streets of the Bangalore Cantonment.

When the first car in Bangalore appeared in 1903, and others followed soon after, the carriages were slowly phased out and with them the romance of an era vanished. The condition of the roads and the drivers in the early years of the twentieth century does not appear to differ much from the scene today, as is evident from this description in an article from a magazine called *India for the Motorist*, published in 1913:

> Recollect that no native whatever is capable of judging distances or speeds, therefore it is always needful to sound the horn frequently and well at long distances if the car wished to clear a passage. Ordinary pedestrians often show an astonishing disregard for the presence of a car and will not move till the very last minute.

C.K. Meena, a journalist with the now defunct newspaper *City Tab*, wrote about the presence of road trains in the mid-1900s, which were grey buses hooked to bus-like trailers. There were forty of these road trains (each consisting of a bus and a trailer). It was quite a sight to see them taking a bend, approximating a huge caterpillar. They were scrapped in the early 1980s, after the police objected to their holding up traffic.

The railways made their entry into Bangalore in the nineteenth century. The line from Jolarpet to Bangalore Cantonment was opened by Bowring on August 1, 1864, while the extension



from the Cantonment to the city was inaugurated on July 1, 1882. In the *Cannerees First Book* on government schools, published in 1868 by the director of Public Instruction, Bangalore, the reader was told that the engines 'have a terrific speed, more than the fastest running horse' and that, unlike bullock carts, the carriages do not sway from side to side.

Bangalore in the late eighteenth and the early nineteenth century grew because of the popularity of its weather, and the facilities afforded by the Civil and Military Station, as the Cantonment was called. As one traveller wrote, 'The air smells of hay and flowers, instead of ditches, dust, fried oil, curry and onions, which are the best of Madras smells'. Furthermore, there were amenities for every type of personality. There were churches, temples, a botanical garden, a circulating library and shops with all conceivable goods. Although it could not be considered a hill station, Bangalore was high enough and cool enough for people from Chennai to come to, when they wanted to escape

Sidecar and cycle, c. Early 1900s

the humid heat of that town. However, even then, the weather did not suit all. The gardens, though beautiful, were damp. A short attack of fever often resulted from a ramble down the 'sweet walks which all smelt of ague'.

Around Town

Brigade Road, with its stylish shops and popular cafés, was where the passing parade of people could be seen. Koshy's originally had its Parade Café there (now converted into the Bata complex). It was a familiar landmark, which acquired a reputation for both its cuisine and its informal ambience that encouraged meetings between people and minds. It was started by the late P.O. Koshy, a banker who came out to work for the Quilon Bank, which failed. He then worked part-time as an accountant at the Bowring Institute, where he took over the catering. Then, with the encouragement and help of Rev. Elphick and Dewan Bahadur K. Matthan, the well-known café and stores on St Mark's Road was set up in 1952–53.

Some old timers are of the opinion that Parade Café was an institution, which in a sense brought the city and the Cantonment areas together, for it was a meeting place where the divide was not so apparent. Particularly enchanting was its blend of the East and the West—a juke box and a menu which included delicious dosas and other south Indian delicacies.

The restaurant on St Mark's Road catered to many special occasions and often hosted functions for eminent people from both India and abroad, as its guestbook shows. It looked after the needs of the film crew of *Harry Black and the Tiger*, starring the handsome Stewart Granger, while they were shooting at Bandipur, and it also satisfied the requirements of the former prime minister of India, Jawaharlal Nehru, whose favourite dish was pomfret stuffed with mushrooms, and who liked his coffee scalding hot. In the 1960s, the Jewel Box, another Koshy restaurant, had a jazz band led by Fred Hitchcock, where couples danced to its infectious rhythms. One of its present owners, the ebullient Prem Koshy, who was trained in America, hopes to revive the tradition of jazz and dancing.

Koshy's has faithful clients, who still revisit it for the ambience they recall. A newspaper article by C.K. Meena (*Deccan Herald*, November 11, 1995) tells the story

of a Briton, living in Bangalore during World War II, who had a fixed evening routine—billiards at the Bowring Institute, followed by a tot or two of rum, then roast chicken and mulligatawny soup at Koshy's. When he returned to Bangalore in 1993, he followed his previous routine and tottered off to Koshy's for his usual fare, where he is said to have mumbled, 'It tastes exactly the same,' to Oommen Koshy also known as Prem Koshy. Koshy's was also the regular haunt, till his recent death, of the well-known and much loved journalist, P.K. Srinivasan.

Bascoe's was another popular bar and restaurant. A landmark synonymous with fine dairy products, Nilgiri's departmental store was founded by Muthuswamy Mudaliar. He moved from Erode to set up his first shop in Ooty, cashing in on the demand for butter amongst the British and the elite, such as the maharajas. He installed the first cream separator in India in 1896. The Bangalore branch of the store was opened in 1939, under the stewardship of his son, Chenniappan. Nilgiri's

Koshy's Parade Café

milk bar remains in memory as a popular meeting place in the middle years of the twentieth century, just as Koshy's and Lakeview were known for good conversation and better coffee. Nilgiri's has expanded considerably since then—building supermarkets at various places in south India. It now has a mechanised bakery, manufactures chocolates, and has set up a franchise division. It has a reputation as a pacesetter in its field. A major attraction in Bangalore is its annual cake show and exhibition sale, which always has on display a huge model, often of a well-known place, made out of tons of sugar.

South Parade, or what is now M.G. Road (named after Mahatma Gandhi), was a fashionable shopping centre with its hairdressing and beauty salons, besides shops catering to the Westernised tastes of the Indian and European quarters. Rev. Elphick, in his letters, makes note of a new hairdressing salon that was opened by a Major Williams, where they had everything done in the latest style. Rev. Elphick writes that the major showed him ...

> All the various cases and pots and jars for sterilising immediately after use, comb, scissors, razors etc. all very nice. And when the barber had finished cutting my hair he got out a razor to trim up the extreme edges and round the ears; and the very first thing he did with it was to strop it on the palm of his hand. (Obviously the palm of his hand was not sterilised!)

This area was always a hub of activity. Rev. Elphick remarks that public dances were held at the Opera Cinema on Sundays from 10.30 am onwards; he deplored this custom, especially since Funnel's and Winston Restaurant also followed suit soon. The Opera Theatre still exists, although in a very dilapidated condition at the corner of Brigade Road and Residency Road. Rumour has it that it is tied up in litigation. Until that is cleared up, it will remain unused, haunted by the ghosts of yesteryear.

A popular shop on old South Parade was Hills News Agency and Music Depot at No.2, where you could obtain 'the latest and freshest' English and American weekly and monthly publications, dance and cinema music, songs, etc. There was also a reading room, a book club and a billiards room in the same premises. The entrance

to the billiards room was from Museum Road, and the subscriptions to the reading room and the book club in the 1930s were Re.1 a month!

At 15 South Parade was C. Abdullah Saheb & Co. advertised as 'The Leading House for High Class Stores and Fancy Goods', which was stocked with prams, Paris toilet soaps, handbags and rolled gold jewellery. Kathleen Doyle's, opposite the Bowring, was known for its wedding dresses, while the elite couturier, Mme Shearer's in the Cash Pharmacy building, was just as popular. Women wore ostrich feathers and boas and used fans in the Western style, according to a launderer's advertisement (T.G. Barley & Co, 4 St John's Road) in *Campbell's Directory* (1920), which promised that they would be 'Cleaned or Dyed, Dressed, Repaired and Curled'. It also added, morbidly but practically, 'Goods for Mourning Promptly Executed'.

On Sydney Road and Langford Road, there were breweries that promised the 'brewing of beer on scientific principles'. J.B. Forster and Company was a pharmaceutical chemist of repute on South Parade, established in 1890 by J.B. Forster. Misquith Pianos, a music shop, was established by a Portuguese gentleman, JC. Misquith, an accomplished musician, who married an Englishwoman from Ooty. They had six sons and five daughters. Orr and Barton's specialised in fine silver and clocks. Its shop looked vastly different from the present, elegantly modern Barton Centre on M.G. Road. It also had a reputation for taking excellent photographs.

The present *Deccan Herald* office was once the popular haunt, Baccala's, started in 1900 by G. Baccala, an Italian confectioner, manufacturer of chocolates, and caterer. In 1912, it was bought over by J. Midford (of Midford Gardens) and under his patronage Baccala's became the leading caterers in town. It is said that German and Austrian confectioners were brought in to make its chocolates. It was a very popular watering hole for the elite of the town, who would gather there for steaks and chops, accompanied by beer and stout. The polished wooden floor was ideal for tea dances.

Later, Baccala's became Funnel's, and remained so till the premises were bought by *Deccan Herald*—The Printers (Mysore) Limited—in 1947, when the paper was established. When Dewan A.R. Mudaliar thought Mysore should have a newspaper of its own, he turned to K.N. Guruswamy, the well-known business magnate,

philanthropist and visionary. The idea was put into practice by a foursome—Guruswamy, K.V. Venkataswamy, C.G.K. Reddy, and Pothan Joseph, who was its first editor. Pothan Joseph and his successor, V.B. Menon, ensured that *Deccan Herald* gained momentum in its early years.

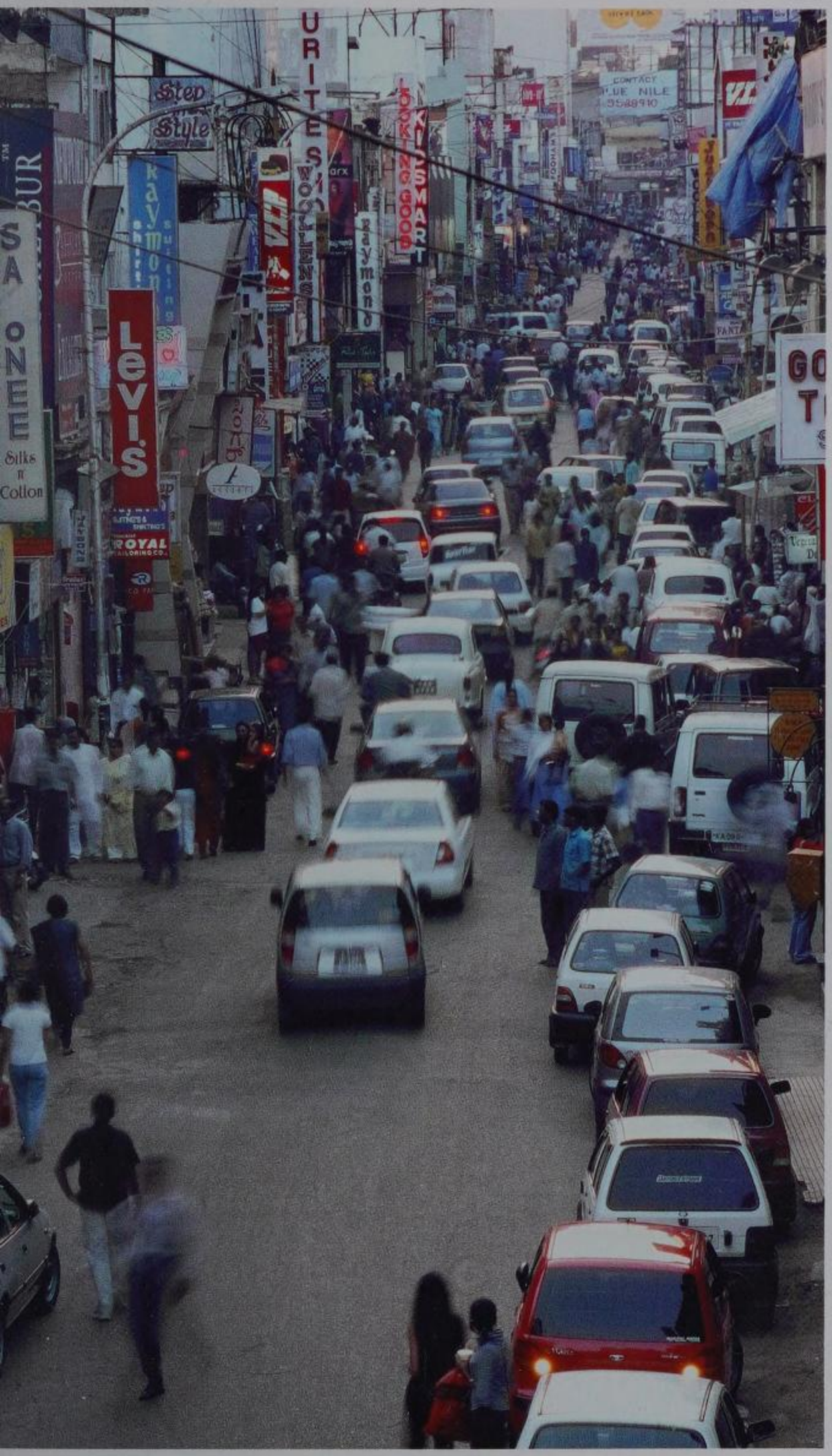
The Three Aces, which was a restaurant and nightclub, was known for its pineapple cakes, while the old Spencer's was reputed for its Dutch cheese. On South Parade was Green's, above Cauvery Emporium, which was a meeting place for well-known minds like P.K. Srinivasan, Pothan Joseph, and the flautist T.R. Mahalingam. Its proprietor, Ethiraj Nayudu, was a very colourful personality.

Other popular hangouts were the Old Bull and Bush on Brigade Road, India Coffee House, and Lakeview, the ice-cream parlour, which still exits. Elsewhere, the popular Mavalli Tiffin Rooms (MTR) near Lalbagh, Anand Bhavan on Old Poorhouse Road, Bombay Anand Bhavan in Chickpet and Koshy's Parade Café were well frequented. Oven-fresh bread was home-delivered at the rate of twenty loaves for sixteen annas, and old customers were given a one-pound plum cake at Christmas.

Today, the city's food culture has changed dramatically, with the introduction of fast food joints and dhabas, the open-air eateries on the highway, that were once associated with burly truck drivers. The new food joints are a manifestation of a yuppie yen for something different—usually food at five-star prices in artificial lighting. This is besides a trend of going to places on the outskirts, such as Tamarind Tree or Nrityagram, which serve food al fresco, with cultural shows or dance performances thrown in.

The department store Wren Bennett's was once located at the junction of Brigade Road and M.G. Road, where the Cauvery Emporium and Spinker and Enayath Brothers (a furniture shop) now are. Old-timers recall that at the end of M.G. Road, Parr's Car Auctioneers once existed where Binny's now stands. They auctioned old cars at the maidan in front.

Michael John Paul, a renowned horticulturist, was the manager of the Mysore Fruit Syndicate Ltd, Bangalore. Born in Persia near the Arafat mountain, he studied the



world's old vines. He was an adventurer, who had voyaged on goatskin rafts down the Euphrates to Baghdad, then on camelback he rode to Damascus, before traversing Austria, Russia and Iran to reach India, where he set up a thirty-five-acre vineyard near the palace of the Maharaja of Mysore.

During World War II, a colourful amusement park was set up for the army opposite the B.R.V. Theatre on the Police Parade Grounds. Appropriately named, this 'Hollywood City' included a giant wheel, a merry-go-round shaped like an aeroplane, dodgems, a magic show, a small circus with gymnasts, acrobats and trapeze artistes, boxing bouts, dancing girls and even a bangle shop from Hyderabad. It also featured a colourful character, Gunboat Jack, who rode his motorcycle round the circular walls at dizzying speed.

Another feature of the war years was the momentary blinking of the lights on the then South Parade at 9 pm, a feature which was reflected by the little children of the time, cutely blinking their eyes in imitation. At the corner of Cubbon and Curzon Roads, a Jewish family, the Noahs, owned a skating rink.

Commercial Street lived up to its name, as it does now, offering a range of products from gold to hardware, although many of its original shops have disappeared. A walk through this street and the bylanes off it, with their old houses and older shopfronts, is fascinating. C. Krishniah Chetty & Sons has always been synonymous with finely crafted jewellery. Jewellers' Street is full of silver and gold shops and, according to a local *thattan* or

Commercial Street today

goldsmith, one of the little lanes connecting Commercial Street and Dispensary Road was called Milk Vendors' Road because numerous milk sellers congregated there before setting out on their rounds. At the beginning of the street, next to where Woody's is now located, was Rubin Moses, the well-known shoe shop. Rubin, a Sephardic Jew, came to Bangalore with two friends in 1900, as stowaways from San Francisco after the first big earthquake. They had heard about the Kolar Gold Fields and rightly sensed commercial opportunities. His son Aaron had an automobile shop next door, which displayed catchy slogans, such as 'Pay cash and buy a Nash'.

The shoe shop, which had a splendid reputation for service, quality and value, was situated where Woody's now is. In pre-Independence days, it stocked only imported shoes, but in 1954 it opened its own shoe factory on Main Guard Cross Road. Old catalogues show that Rubin Moses also sold travel goods and camp kits—of cot, basin, tub, bucket, a mosquito net for a camp cot, bags for soiled linen, and camp chairs. As a subaltern, Winston Churchill bought his shoes here, running up a steep bill. There is a popular story that when General K.S. Thimayya met Churchill in England, Churchill asked the general, 'And how is Rubin Moses?'

G.E. Moses had a store on Commercial Street, which supplied uniforms to the Air Force, as well as ready-made dresses for the ladies. The Khadoories, also members of the Jewish community, had a shop there. Isaac Cohen was an auctioneer on Infantry Road, where 'Rizwan' now is.

Almost all the descendants of these Jewish families have migrated to Canada, Australia and America; their shops no longer exist. But Mrs Seema Moses, who opted to stay on with her son Sydney Moses, a racehorse trainer, recalls the time when she arrived in Bangalore during World War II. The streets then were full of Tommies, especially on Fridays, which was payday. Her in-laws had loaned their property on Main Guard Cross Road to Jewish soldiers as a temporary synagogue, and often invited them to prayers and dinner. The Scroll or Torah, which is supposed

Commercial Street. Note the types of transport and dresses (1890–1910)

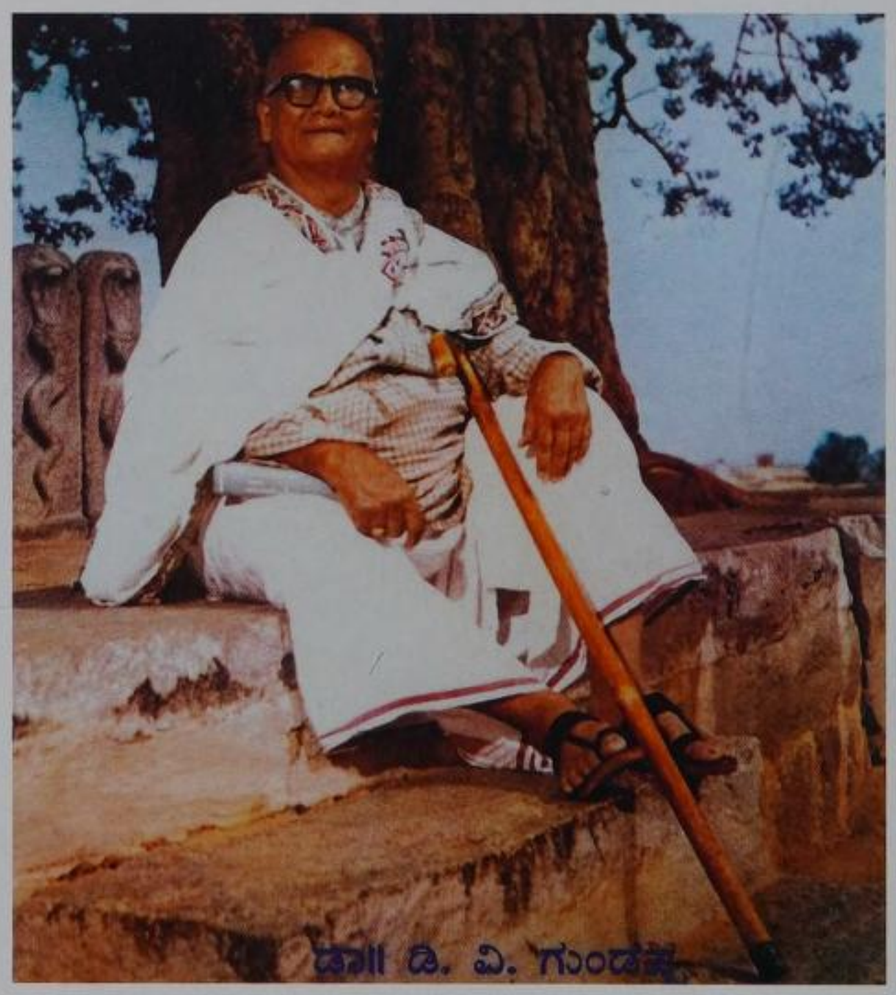
to be inspired by the Word of God and is studied every week, was brought to Bangalore from Cochin, which had a large Jewish community. It was returned after the war. The shochet, who slaughtered the chicken according to strict kosher rites, was also brought in from Cochin. He stayed with the Moses family. Many families had domestic help from Kochi (formerly Cochin), as the Moses family was very friendly with a Jewish family there—the Koders. The shochet lived with them for many years and ultimately died of the plague. He was buried in the Jewish cemetery on Mysore Road.

In the 1890s, officers on horseback rode down the same Mysore Road. The first cars appeared only in 1916. Although Commercial Street has changed almost beyond recognition since, there are still vestiges of the grand old buildings that were once found here.

Education and Amenities

Education in Bangalore prospered due to the combined efforts of the missionaries and the rulers and administrators of Mysore and Bangalore who supported them. However, the area had a reputation for scholarship since the rule of the Ganga dynasty in the eighth century, with its centres of learning known as *agraharams*. Before the arrival of the British, Marathi and Canarese were taught in private village schools.

D.V. Gundappa



The first printing press in Kannada was established in 1840 in Bangalore. Kannada journalism got off to a good start in 1859 with a weekly newspaper—the *Mysore Vrittanta Bodhini*—under the patronage of Mummadi Krishnaraja Wodeyar. In 1866, Bangalore saw the advent of the prestigious *Mysore Gazette* in both Kannada and English, which extensively covered news pertaining to all provinces. The Kannada daily, *Prajavani*, had editors of eminence like T.S. Ramachandra Rao and Khadri Shamanna. Other well-known names in Kannada journalism in the past include D.V. Gundappa, B. Puttaswamiah, and K.H. Ramaiah (*Karnataka State Gazetteer*, 1990). R. Kalyanamma was the first woman to launch a Kannada monthly, *Saraswathi*, which

was in print till 1963. The first English press was set up in 1866 at the initiative of the Rev. Garret of the Wesleyan Mission.

Gundappa was responsible for establishing the Gokhale Institute of Public Affairs on the Bull Temple Road, a centre for 'the systematic and dispassionate study of the country's affairs and the promotion of well-informed and conscientious citizenship'. It conducts weekly study classes in Kannada, Sanskrit and English, lectures, public opinion inquiries and symposia. It also establishes committees to prepare memoranda on legislation and fiscal matters, besides sending out letters to government functionaries for the redressal of public grievances. The institute, set in well-maintained grounds, has two fourteenth-century *veeragals* or hero stones commemorating acts of valour, besides a beautiful carving of Mahishasuramardini.

English education was first introduced in Mysore in 1840, while Bangalore's first English school was set up two years later. The London Missionary Society did pioneering work in education from 1847 onwards. In 1872, the Rev. T. Bliss documented in the London Missionary Society report that Bangalore's schools were clean and neat, with their furniture, maps, diagrams and pictures in good order, and the attendance was good even if the previous day had been a holiday. He also noted—'it was gratifying to know that the reproach which applies to other parts of India of apathy with respect to female education does not apply to Bangalore'.

According to the report, the first two Canarese day schools for girls in the Bangalore *pete* had been started by Mrs Sewell in 1840, where useful work like embroidery was encouraged. An 1877 report mentions a display of crochet work by the four oldest girls, who obtained the first prize at an all India exhibition of needlework. Bowring was convinced of the need to spread education, and spared no effort in this sphere. B.L. Rice's Hobli School scheme, wherein each *hobli* or taluk in Mysore State which could come up with or build a simple structure to house a school would be provided with one, was very successful. By 1871-72, almost all 645 *hoblis* had schools.

The city's schools, such as Bishop Cotton and Baldwin, were originally set up to educate Europeans and Anglo-Indians. Reverend Samuel Thomas Pettigrew, chaplain of St Mark's, established Bishop Cotton's in April 1865. According to the

Cyclopaedia of India (1909), it was first located at a building in High Grounds called 'Westward Ho'. It was named after Bishop Cotton, the second metropolitan bishop of India, who also envisaged similar schools in Shimla and Nagpur to promote education for Anglo-Indians and the children of Europeans who could not afford to send them to England.

The Bangalore Methodist Church is the spiritual home of Baldwin school. It was founded by Bishop William Fitzjames Oldham. He was born to English parents in Bangalore in the year 1854. In 1879, Oldham and his wife were posted to Bangalore. Mrs Oldham started a private school at her home in Alexandra Street. About three years later, before the Oldhams set sail for America, the school was transferred to the vestry of the Methodist Episcopal Church under the care of the Reverend J.E. Robinson. It was renamed the Methodist School. In 1888, Reverend Robinson hired a building on Hosur Road and moved the school to its present site. It was named after the Honourable John Baldwin of Ohio, America, a philanthropist, who donated Rupees 15,000 to the school. In 1903, it was bifurcated into two schools—one for boys and one for girls.

Good Shepherd Convent is another school with a long history. The Mother Superior of the Mission, Mother Mary of St. Teresa, bought the land vacated by the British resident in 1855 to set up an orphanage and a school. The Sisters of the order rendered yeoman service during the plague outbreak in 1898-99, carrying medicine and food to the afflicted in bullock carts and carriages, then bringing back orphaned children who needed care. One of the school buildings was reported to have originally housed imprisoned thugs, sent down from north India for security reasons. A document dated 1886 reveals the presence of a stone-tiled vault within the convent compound. A newspaper announcement on February 17, 1882, recording the death of the oldest nun in the convent and the interment of her remains in the vault sparked a discussion on this. In his reply, the president of the Municipal Commission, the Civil and Military Station, Bangalore, averred that under the rules of October 15, 1877, this was permitted in the vault.

The origins of Central College go back to 1858, when it was established as the Bangalore High School, with five students in a small shed. It became a college in

Central College, Bangalore

June 1870, and was named Central College in 1875. It was affiliated to Mysore University, after the latter was founded in 1916. Later, when Bangalore University was established in 1964, Central College became its nucleus. The main building, built in a Gothic style, has an imposing clock tower.

In 1854, St Joseph's Seminary was set up at St John's Hill. With the arrival of the first boarders in 1858, a school was opened at the seminary which was later called St Joseph's School. Initially the seminary was a combination of seminary, school and orphanage. In 1875, the orphans were moved to St Patrick's. In 1882, St Joseph's Seminary was affiliated to Madras University as a second grade college and the name of the institution was changed to St Joseph's College. Fr Vissac, the rector of the seminary erected a magnificent building at the spot, one that still stands today as St Germaine's High School. Wanting something nearer to the centre of the Cantonment, this French priest conceived the idea of a new school on Museum Road near Madras Bank (now the State Bank of India) and St Patrick's Cathedral. The foundation stone was laid in 1894 and the new building was occupied in 1898. Over time, as the institution grew, new buildings were added. The school and college became separate entities only in 1923. The old structure of St Joseph's School

at Museum Road stood until 2006 when it was replaced by the modern building on the same spot.

In 1909, the Indian Institute of Science (IISc) was established with the support of J.N. Tata and the Raman Research Institute was founded by Sir C.V. Raman in 1943 under its aegis, according to the State Gazetteer edited by Suryanath Kamath.

The Mythic Society was formed in 1909 by a group of Indian and European residents eager to have information about aspects of Indian life. The Daly Memorial Hall (in honour of Sir Hugh Daly, a previous resident of Mysore), where the society has its library, was inaugurated in 1916. It has done remarkable research work in history, ethnology, religion and allied subjects. Personages such as Rabindranath Tagore and Mahatma Gandhi have addressed its members.

Music and dance have always found encouragement in Bangalore. The city has been a major centre for Indian classical music and dance performances which are held throughout the year, but especially during the Ram Navami and Ganaesh Chaturthi festivals. The Bangalore Gayana Samaja, the city's oldest music sabha, was founded in 1905 by K. Ramachandra Rao. It organises music conferences and festivals annually. There is also a vibrant Kannada theatre scene with organisations such as the Ranga Shankara in the forefront.

The Vokkaligara Sangha and Mysore Lingayat Education Fund Association were established in Bangalore in 1906 and 1907 respectively. Both communities pledged to work for the educational advancement and general

betterment of their own communities by raising funds for scholarships and student hostels across Mysore. In addition, it petitioned the government for concessions in the form of scholarships and appointments to the civil services. The Mysore Lingayat Education Fund Association was renamed the Karnataka Veerashaiva Vidyabhivrudhi Nidhi Samsthe in 1987. Its main objective is to promote education among the members of the Lingayat community in the state. It runs three hostels with free boarding and lodging for poor and deserving students of the community studying in various Bangalore colleges. There are about 350 boys and fifty girls in their hostels. In addition, annual scholarships are granted to needy students. The society aims to increase its hostel facilities to benefit about 1,000 deserving students.

The primary objective of the Vokkaligara Sangha is to educate its community members, who are mainly from agricultural families. The Sangha has grown from humble beginnings. It now has institutions in Visveswarapuram for arts, science, commerce, law, engineering and medicine (including dental and pharmacology colleges), besides educational facilities on Magadi Road near the City Railway Station from lower kindergarten to first grade college, and it also has hostels for girls and boys in Banashankari.

The British set up many hospitals in Bangalore. They include Bowring Hospital, established in 1866, and St Martha's in 1886. NIMHANS (National Institute of Mental Health and Neurosciences), which was set up to care for the mentally challenged on Old Hospital Road in 1850, shifted to its present site in 1937. It has since gained a reputation as one of the finest hospitals for mental health not only in the country but also in the region. A government hospital since 1893, Victoria Hospital shifted to its present location opposite the City Market in 1900. The Minto Ophthalmic Hospital in Chamarajpet, begun as a small dispensary in 1896, moved to the Chamarajpet Extension in 1913. The present Leprosarium on Magadi Road is believed have once been the site of a home for lepers in the *pete*, located in a small building in 1845. Now, medical care in the city has been given great impetus by the founding of several hospitals catering to cardiac care, eye care and orthopedic care.

Facing page: *Indian Institute of Science, Bangalore*

Bangalore, the site of crippling power breakdowns in the early 21st century, was the first city in India to be electrified in 1905, with the inauguration of the

Victoria Hospital

Cauvery Electric Power Scheme. That is when the river Cauvery was harnessed at Shivanasamudram, where a hydroelectric power station was installed.

Host to POWs

World War II touched Bangalore in a peripheral manner, making its presence felt through petrol being rationed according to the horse-power of each car, spiralling prices, water shortage, dearth of domestic servants and the increased presence of both British and American soldiers. The city also played host to thousands of Italian prisoners-of-war.

Rev. Elphick, in his letter of March 9, 1941, notes that 23,000 Italian prisoners had arrived from Ethiopia and that the Maharaja of Mysore had undertaken the expense of looking after them. In his work on his family, *The Golden Oriole* (1987), Raleigh Trevelyan (whose family had served in India for four generations) refers to letters that describe the arrival of the prisoners, who were transported to camps five kilometres outside the city. The city was not quite prepared for the influx. Conditions at the camp were chaotic. Water mains often broke down, while Indian

Lady Curzon Hospital, named after the wife of Lord Curzon

cooks and sweepers frequently deserted their posts. In due course, the prisoners were made responsible for their own welfare, including their own cooking, cleaning and policing. As conditions improved, workshops for making violins and furniture were set up. Later, an orchestra was formed. Paper money was issued, so that rations could be bought, and 'responsible' persons such as priests were allowed passes. The Indian and British soldiers only attended to guard duties. Trevelyan mentions that a friend from Bangalore wrote that, terrible conditions prevailed initially, with a single tap for 400–500 prisoners. Eventually, as 'the prisoners realised they were in the best place possible and were being well fed and clothed', life became easier. The prisoners of war were accommodated in temporary sheds erected at camps in Jalahalli, Jakkur and Hebbal.

the growing city

We will neglect our cities at our peril, for in neglecting them we neglect the Nation.

~ John F. Kennedy, January 30, 1962
Message to the US Congress

Bangalore extended itself over time and through some unforeseen events. The city had its share of disasters in the late 1800s. The most catastrophic, the outbreak of plague in 1898-1899, was responsible for the death of about 3,500 people in Bangalore alone, out of an estimated 6,000 in the old Mysore State. It was rumoured that an infected man had come to Bangalore by train, thus triggering the epidemic. Plague camps were set up in outlying areas, so that afflicted citizens could be segregated and tended to. Building sites in many of the present suburbs, which were then mere fields, were allocated to people from congested areas to enable them to build small houses. Sheds were also erected for temporary shelter and accommodation. These areas gradually took in well-to-do families from the unhealthy parts of the Cantonment, particularly from the so-called Blackpalli (today's Shivajinagar), which was a hotbed of the disease.

A temple called Plague Amma Temple was set up at Second Main in Thyagarajanagar to propitiate the *grama devatha* or village deity, for many believed that it was the wrath of the goddess that brought about scourges like the plague and smallpox. In

an attempt to divert her attention, local people would write this message on their doors: '*Plague Amma, naale baa*' (Plague Amma, come tomorrow).

As a result of the plague, new extensions such as Malleswaram and Basavanagudi came into being. These suburbs were well planned, with an emphasis on hygiene and sanitation.

By the end of the nineteenth century, Bangalore was a well-established city. The Cantonment was still separate from the old city. There were toll gates between the two, with the busiest gate on what is now Kasturba Road.

The Fort area, near the City Market, developed on a parallel track with the Cantonment area near the Halasoor Tank, where the barracks were. Although they were only six kilometres apart, there was a gap of more than two and a half centuries between the time each was founded, the former in 1537, the latter in 1809. The original city and temple area were around the Fort, with its native bazaar, skilled artisans, especially weavers and a strong township of retail and wholesale traders. It was the brainchild of an 'agriculturist turned warrior'. Though Kempe Gowda's fort was a defensive measure, much of its development was in the area of the market. By contrast, the Cantonment catered purely to the British troops and officers. Thus, it became a home for the British, the Anglo-Indians or Eurasians and the Indian Christians. It included barracks for the cavalry, artillery and infantry, the Parade grounds, a shopping area, bungalows and recreation centres like the polo grounds, racecourses and bars. A civilian area of mainly retail traders and services grew around this core. Both areas expanded, keeping pace with the demands of the times.

The fort area expanded east, north and south, while the cantonment developed west, north and south. Each had an independent administration for almost eight decades, till their merger in 1949. Both areas had their share of churches, mosques and temples, although it is tempting to say that the cantonment area had more churches and the fort area more temples. However, there was an intermixing and integration of religious, social and cultural elements in both. For instance, in the predominantly Muslim and Christian area near Russel Market, there were streets with names like Dharmaraja Koil Street and Meenakshi Koil Street. There were broad groupings

Page 114: *Ulsoor Lake*

of communities such as Brahmins in Basavanagudi and Malleswaram, whereas Muslims tended to congregate near Shivajinagar, Kalasipalayam and McIver Town, to identify but a few areas. Because of the formation of the Civil and Miltary Station, both military and civil aspects existed side by side in harmony in Bangalore. This was unusual because the cantonment areas in most other cities were marked by rigid demarcations.

Fraser Town, named after the penultimate resident of the Civil and Military Station (who was also the governor), came into being in 1906 as a result of a scheme to relieve the congestion of hovels by acquiring and demolishing houses, improving the drainage, introducing open spaces such as small parks or squares, widening bylanes and reconstructing houses on improved lines. It cost seventeen lakh rupees and was at first known as Papareddipalaya, from an adjacent place of that name. It was originally intended for the poorer classes, but it later developed into a fairly prosperous area that attracted European and Eurasian tenants because of its wide, well-lit roads and attractive bungalows.

Richards Town was named after F.J. Richards, district magistrate and collector of the Civil and Military Station, who took great interest in developing it. A continuation of Fraser Town, it has a gently sloping ground with drains on all four sides. It includes a park, around which the tram coming from Tannery Road used to run. Cox Town was named after another Indian Civil Service (ICS) officer, also a collector and district magistrate of the Civil and Military Station. It is described by the *Campbell's Directory* (1920) as a healthy and sociable town.

Chamarajpet Extension, named after His Highness Chamarajendra Wodeyar, was inhabited mainly by government officials when it was formed. It was well-planned, with several streets and crossroads, and encompassed the Rameswara Temple, built by wealthy Brahmins.

As a result of the plague new extensions such as Malleswaram and Basavanagudi came into being, which were also well-planned with an emphasis on hygiene and sanitation. Basavanagudi, set up in 1898, was another well-organised extension. It had four main roads, each 100-feet wide, leading in from the city, with streets

running parallel to these, giving its residences an auspicious cardinal point in agreement with the Hindu astrological custom. Large tracts were marked off for government offices and public buildings, which came up soon after. It contained mainly the houses of distinguished or well-to-do Mysore families. These houses were a pleasing blend of Indian and European architecture. Even today there stands the Basavanagudi or Bull Temple, with its massive sculpted Nandi bull.

Basavanagudi is home to the Indian Institute of World Culture, founded by B.P. Wadia in 1945. Although the buildings are nondescript, they have been host to many luminaries, particularly in the 1950s and 1960s, including J.B.S. Haldane, Julian Huxley, Arnold Toynbee, Dr S. Radhakrishnan, C. Rajagopalachari and C.P. Ramaswami Aiyar. The institute library is large and eclectic; its programmes include talks, lectures with slides, research programmes, art and bhajan classes. Basavanagudi is still a pleasant residential colony; many of its large houses stand amidst verdant gardens, bounded by flowering trees. However, some of these houses have now given way to apartment blocks, while others, probably slated for demolition, wear an abandoned look.

Malleswaram, planned the same year, is another harmoniously designed area. Its avenues form an almost perfect grid. Several new extensions were added at the turn of the century, including Seshadripuram, Chamarajpet and Shankarapuram, which was added in 1908, Richmond Town in 1912, Gavipuram in 1915, Visveswarapuram in 1918, Tasker Town, Cox Town, and Austin Town in 1922-23, Gandhinagar in 1930 and Kumara Park in 1938.

Jayamahal was developed in 1949, alongside other planned new extensions such as Jayanagar, Indiranagar and Rajajinagar. All of them have broad roads lined by shady trees and well-planned shopping centres. Jayanagar, in particular, is an extremely self-contained and organised suburb.

The population of Bangalore grew by leaps and bounds after the establishment of the Cantonment. This trend has continued in recent decades. In 1881, the population stood at 1,56,000; by 1951, it had increased to 7,78,977. According to the 1991 census, Bangalore Corporation has a population of 2.65 million and Greater Bangalore has

a population of 4.1 million. The city is still growing at an uncomfortable rate. A 1997 report estimates a population of 56,86,000.

After 1940, the housing conditions in Bangalore have deteriorated. The demand for housing during this period led to the development of new areas like Kumara Park Extension and Wilson Garden in 1947 and then Jayamahal. More recent additions include Indiranagar and Koramangala, both were self-contained suburbs when they were developed but now they are located in the heart of what has become the fastest growing city in India. Demand for real estate is so high that prices in relatively new suburbs such as Whitefield, H.S.R. Layout and Devanahalli rival those of posh areas in the heart of the city.

In 1949, the city and the Cantonment finally merged to form the City Corporation. Mysore State was reorganised in 1956, with Bangalore as its capital. Bangalore remained a sleepy 'pensioner's paradise' until the 1970s, when there was an upsurge of immigrants into the city, catapulting it into a megacity in the making.

With the rapid increase of multistoreyed apartment blocks in residential areas, the city's infrastructure is currently bogged down trying to cope with the influx of migrants rushing to the 'Silicon Valley' of India.

buildings of heritage

Architecture is a sort of oratory of power by means of forms.

~ Nietzsche, 'Twilight of the Idols', 1888

Although many of Bangalore's older architectural landmarks and monuments can be traced back to the early nineteenth century, when the city was administered by the British, there are some of greater antiquity.

Many administrations have left their mark on the architecture of Bangalore. Unfortunately, many of these have been allowed to deteriorate. Among them are the tanks built by Kempe Gowda and some of Tipu's monuments.

Bangalore, with its advantages of climate and location, grew in importance during the British administration. This found expression in its architecture. Its significance was formalised when it was made the capital of the new state of Mysore in 1956, which was renamed Karnataka in 1973.

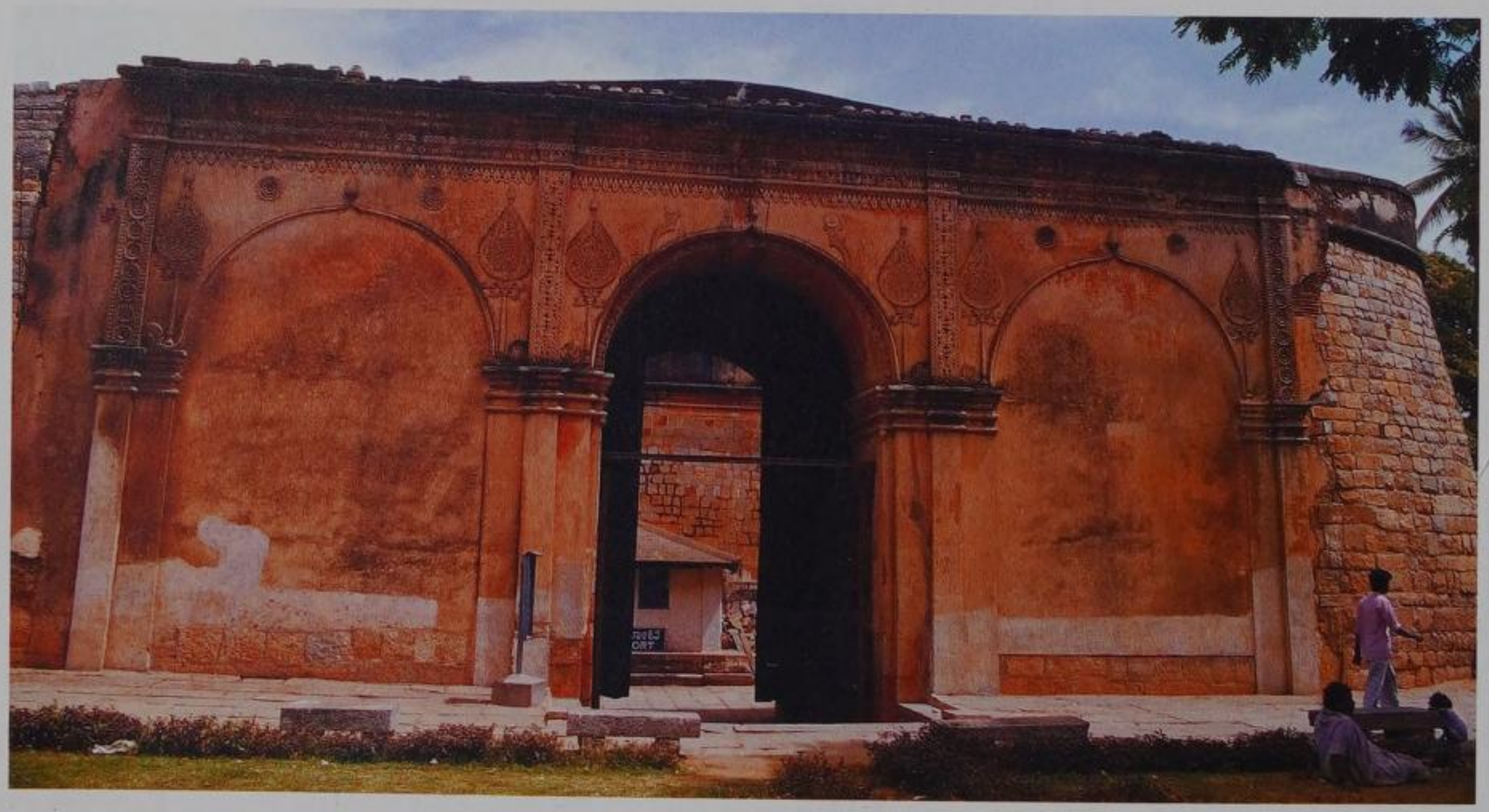
The city monuments dating back to Tipu's time include the fort and the palace, of which only certain parts remain, such as a north-facing audience hall, the outer hall and the zenana. Tipu's arsenal at Kalasipalayam is sadly neglected.

The Fort

The Fort is not the mud structure originally built by Kempe Gowda in 1537, but the new one built by Chikka Devaraja to the south of Kempe Gowda's original construction. Hyder and Tipu enlarged and rebuilt it with granite; the work was supervised by the *khiledar*, Ibrahim Sahib. It was dismantled by Tipu, and later reconstructed by Purnaiya after 1800. Many descriptions of what it was like are extant. Buchanan describes it as a handsome building of cut granite, with well-constructed magazines for weapons and spaces to accommodate troops. When Cornwallis captured it, the Fort included a mint, a foundry for brass cannon, a machine for boring them, another for musket barrels, an arsenal for military stores and magazines for grain and gunpowder.

It was oval in shape, which extended to 330 metres in diameter. It had double ramparts and two entrances, the Delhi Gate to the north and the Mysore Gate to the south. The Delhi Gate, which was superior, had five smaller but strong and elegant gates, while the Mysore Gate had merely four.

When the Fort was captured by the British, it had five powerful cavaliers or raised structures used as survey points in military fortifications, a fausse braye, an



The Fort

Page 120: *Government Museum Banglore*

imperfect glacis or slope and covered palisades. When the British garrison relocated from Srirangapattana in 1809, some of its troops were headquartered at the Fort, where the commanding officer and some European residents also lived.

This once strategic area is now among the most congested in the city, with roadside markets and stalls jostling for space under the remaining Fort walls. On the wall opposite the Anjaneya temple, there is a tablet that marks the point where Cornwallis breached the Fort in 1799. A hint of its former elegance lingers in the fine detailing on the wall above and at the side of the Mysore Gate. One enters through massive wooden gates into a courtyard that is home to a lovely little temple of Ganesha, obviously a later structure, with an exquisite miniature statue of a rat, his *vahana*. To the side of this structure is an arch with missing doors, though their solid iron hinges are still intact. Beyond the arch is a patch of green, surrounded by the remains of the granite Fort walls. At intervals, there are tiny doors leading to what are probably former prison cells.

The Palace

Within the Fort is Tipu's Palace, which was begun by Hyder but completed by Tipu. It took ten years to complete. Perhaps it was once a handsome building, but it lacks the magnificence that often characterises Islamic architecture. Now, of course, only a part remains, for a large part was demolished after the British captured it. It is double-storeyed, with a large, open courtyard. Its fluted wooden pillars are remarkable, they are broad-based and tapering towards the top, where they support the roof, which has cusped arches. The bases of the pillars are carved with eight-petalled lotus flowers. The wooden planks of the roof and the walls had, at one time, been painted with flowers and gilded, but unfortunately these have dimmed with time.

According to Buchanan, there were four halls on the upper floor, each with two balconies—one for the prince's personal use, the other for him to give an audience to the public. The populace was usually admitted into the open court that had fountains. The upper floor was a workplace for state officials, while the ground floor was for the clerical staff. Carpets covered the court hall at ground level. To the front of this hall were private apartments that, in Buchanan's view, were mean, small,

and inconvenient. The bath consisted of a small room, in which a single person could sit and have water poured over him.

From 1831 to 1868, the principal departments of the administration were in the Palace. Thereafter, they were relocated to the Cubbon Park public offices. The greater part of the Palace was demolished after many portions caved in, but the Government Press remained in it for some time. In 1884, there was a proposal to demolish the entire Fort, but this evoked a strong protest, particularly from the Anglo-Indian community, which had strong memories attached to it. Their view was seconded by the Maharaja of Mysore. On October 2, 1888, military guards were withdrawn when the Fort and Palace were handed over to the civil authorities. For some time, what was left of the Palace was used by the Forest, Police and Excise departments, and later it was the headquarters of the Mysore Boy Scouts. A notice outside says that it was known as 'The Abode of Peace' and 'The Envy of Heaven'. But, as Lewis Rice poignantly mentions in his *Gazetteer of Mysore* (1868)—'Its glory has long departed from the fort: its ruin will then be complete'.

Even though it is reasonably well-maintained at present, with a large garden in front with brilliant poinsettias, roses and cannas, it would call for a willing suspension of disbelief to imagine it as the palace of a sultan who, along with his father, constituted the foremost challenge to the mighty British Empire.

The Attara Kacheri and the Vidhana Soudha

The pride of place in Bangalore's architectural landscape goes to two public buildings, the Attara Kacheri and the Vidhana Soudha, which stand opposite each other in the middle of well-tended gardens. Together, they symbolise the Government of Karnataka.

Bowring was responsible for the stately public office called the Attara Kacheri, which now houses the High Court. In the eighteenth century, when the British took over the administration of Bangalore, the then junior commissioner, C.M. Lushington, shifted the offices from Mysore to Bangalore. They were originally in Tipu's Palace in the Fort area, but when Bowring took charge, he was concerned about

the deteriorating condition of the building as well as its inability to accommodate the growing staff. Construction of the public offices, which eventually cost 4.5 lakh rupees, began in 1864 and was completed four years later. The three pillars of the administration, the Executive, the Judiciary and the Legislature, were housed in this building, which has the distinction of being the oldest public building in modern Bangalore. The annexe, which is replicated in the same Graeco-Roman style, was built with reinforced concrete cement, but has blue slabs for flooring and Mangalore titles for its roof. Comprising thirty-six court halls for the judiciary, it was constructed in 1991. Together, the two buildings have a plinth area of about 39,000 square metres (or 4,19,008 square feet).

The concept of 'Attara Kacheri', which refers to the eighteen departments of administration, was first introduced by Chikka Devaraja Wodeyar (1673–1704) in Mysore. The Attara Kacheri building in Bangalore was designed by Col Sankey. It is an elegantly spare, impressive building of noble proportions, with Ionic porticos in the centre, joined by arcaded wings at the ends. The building is in striking red Pompeiian stone, alluding to the red walls of the houses in ancient Pompeii. The green of the fine wrought-iron work of the grills affords a pleasing contrast. In 1984, there was a proposal to demolish it, which was stayed because of the efforts of eighteen concerned citizens who filed a writ petition in the high court for an ex parte stay. A year later, on the basis of the high court order, the Indian National Trust for Art and Cultural Heritage (INTACH) moved the Supreme Court with a petition for leave to appeal. The Supreme Court handed down a landmark judgement, thus saving the Attara Kacheri.

The Attara Kacheri

The Vidhana Soudha was built under the supervision of Sir Arcot Narayanaswamy Mudaliar during the stewardship of Kengal Hanumanthaiah as the chief minister of Mysore State. Constructed over a period of four years, it was completed in 1956 at a cost of Rupeess 1.6 crores. It has a total floor area of 50,000 square metres, an overall length of over 200 metres and is forty-five metres high. It is an imposing edifice, a magnificent example of a fusion of various Indian styles—Dravidian, Rajasthani, Chola and Kannada. Over 5,000 labourers and 1,500 stone and wood craftsmen worked on the building, embellishing it with friezes, ornamental motifs, arabesques, floral patterns and geometric designs, with a flight of stone steps leading up to the entrance supported by twelve pillars. Renowned Bangalore sculptor Shilpi Samachar ornamented the impressive majestic dome with the Lion Capital, the burnished surface of which, on a bright day, brilliantly reflects the rays of the sun. The woodwork is also notable, particularly that of the sandalwood doors. The whole edifice reflects Karnataka's wealth of materials and artistry. Over the entrance to the hall is the motto: 'Government work is God's work'.

A new additional building, the Vikasa Soudha, has been built adjacent to the Vidhana Soudha at a cost of Rupees 148 crores, to house expanding government offices. It was inaugurated by former chief minister S.M. Krishna on February 5, 2004, even before it was completed. Fortunately, it follows the original fairly faithfully.

The Attara Kacheri, mellowed by time and use, and the more recent Vidhana Soudha, gleaming in the sunlight,

The Vidhana Soudha, Bangalore

face each other with the dignity and grace of their respective eras, across wide boulevards flanked by palms and deciduous trees. However, the 'Namma Metro' project threatens to dwarf it. One can only hope that when finished, it will not diminish the grandeur of the government offices.

The Museum

The Government Museum building at the western edge of Cubbon Park is in the same dramatic red as the Attara Kacheri; its magnificent Corinthian columns are offset by capitals in elegant white. The original block was designed by Col Sankey to house a collection of Indian paintings, sculptures and ancient artefacts, which had actually outgrown the original museum on Museum Road. Construction of the present premises began in 1876. Additional buildings have come up whenever the need arose. By 1887, the contents of the old museum were shifted to the new building, which is a handsome edifice, with green trim highlighting its white

pilasters and balustrades. A Greek god's head, with a powerful brooding presence, is its keystone.

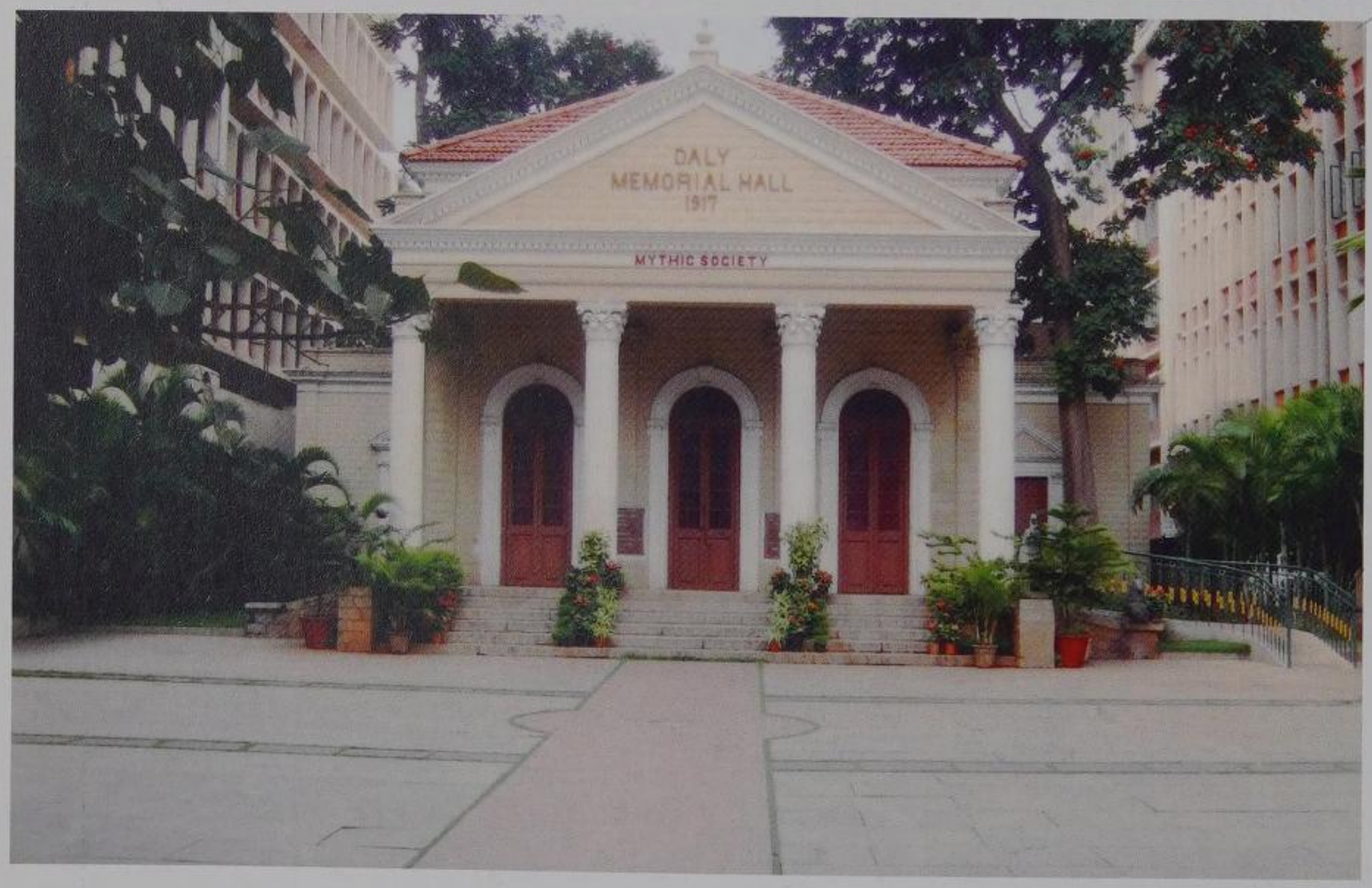
The museum displays sculptures dating from the fourth to the sixteenth centuries, particularly from the Hoysala and Vijayanagara times. These include the sculpture of a Tirthankara (one of the twenty-four Jain ascetics and promulgators of Jainism) in polished black stone from Shimoga, and a beautiful Umamaheswara sculpture from the tenth century. The other halls contain megalithic burial antiquities from Savanadurga, copperplate grants, a collection of ancient weapons and paintings in the Mysore, Rajput and Persian styles are displayed upstairs. Another attraction is the small, serene courtyard with a handsome Nandi. In the courtyard, there stands a rather incongruous howitzer from World War II, presented to 'His Highness the Maharajah of Mysore by the Commander-in-Chief of the Indian Army' as a tribute to his loyal soldiers. The more recent Venkatappa Art Gallery, which holds exhibitions of art and photography, is linked to the museum by a bridge over a pond.

The Libraries

The State Central Library, dedicated to Rajyadurandhar Sir Sheshadri Iyer, a distinguished dewan who held the post for eighteen years, is a beautiful circular building enhanced by a rose garden in front. It has a statue of the dewan in bronze, which was unveiled by Lord Hardinge, who was then viceroy, on November 20, 1913. Set against the flowering trees of Cubbon Park, it is a picturesque building—built of the same Pompeiian red brick of the Attara Kacheri and the Government Museum. Inside is a lovely room of lofty proportions used as the library. The light in the domed room, with its high windows, might be dim and sometimes a strain on the eyes but, along with the occasional whirr of the pigeons nesting in the roof, it adds to the ambience.

Another library which is a repository of rare and old books on archeology, architecture, folklore, history, mythology, religion and epigraphy is the Daly Memorial Library (now called the Mythic Society). It was created by F.J. Richards, a British collector of the Bangalore Cantonment, and named after Sir Hugh Daly, the resident.

Facing page: *The Museum*



The Daly Memorial Hall

Above: *The Central Library*

The Bangalore Palace

The Bangalore Palace, located on Sankey Road, was built in 1880 at a cost of Rupees one million. Its incongruous style is an example of elements that have been transplanted from distant homelands to alien soil. Roughly modelled on the Windsor Castle, it possesses a complement of fortified towers, arches, turreted parapets and battlements set amidst graceful gardens. In spite of its rather unusual appearance, it is a charming place, with elegantly executed motifs on the ceilings and capitals. *The Who's Who of Mysore* (1942) waxes lyrical about it: 'It is situated in an ideal spot and the garden walks provide ample attractions to the poet and philosopher and also to the busy industrialist who will be chastened by the singing of the birds, the gentle breeze, and the generous shade of orange trees.'

As a tribute to the green fingers of Venkataswamy Raju, who was responsible for the sylvan surroundings, a glass-encased figure of the head gardener can be seen in a niche by the palace entrance, while the road connecting the Palace Guttahalli Circle and the main gate of the Palace still bears his name. Evan Maconochie, a former ICS officer, mentions that the Maharaja had a beautiful garden attached to his palace, tended by one of the best gardeners he had seen, a man who had served in a Madras battalion and had moved with Indian troops to Malta in 1878. When Lord Beaconsfield shifted the troops to the Mediterranean, the gardener improved on his knowledge. He apparently hybridised all the time, trying to create new varieties, and was inordinately proud of his croton seedling which was a dream in flaming red, carmine and gold but, much to his sorrow, it died before it could be reproduced. Unfortunately, Maconochie does not mention this gardener's name. One wonders if the statue by the palace gate is a tribute to the same man ...

The land on which the palace stands originally belonged to an educationist, Reverend John Garret of the Wesleyan Mission, who set up the first printing press in Karnataka. In 1882, it was purchased as a suitable abode for Chamaraja Wodeyar. It came to be an unofficial link between the old city and the Civil and Military Station. But when the two merged in 1949, the palace fell into disrepair. There were protracted discussions and litigation between the government and the Wodeyars over the ownership of the palace. However, late in 1997 it was decided that it would

The Bangalore Palace

be restored to the Wodeyars. For some years now, it has been used as a venue for private functions, for which it provided a tasteful setting. Now it is the venue for everything from rock concerts to trade fairs to handicraft exhibitions.

Other Important Buildings

The city's other impressive buildings include the present corporation offices at the Narasimharaja Circle, which has a clock tower and artistic cupolas. In front of it, at the junction of four roads, was the cenotaph memorial for the British soldiers who died during the wars with Tipu Sultan (1782-1799). The memorial itself was pulled down in October 1964 to facilitate an undisturbed view of the Kempe Gowda statue. There are references to a cemetery which once existed to the right of the present offices, but little else is known about it.

Nearby is the classically elegant Puttanna Chetty Town Hall, with its broad flight of steps leading to a large hall. Both the corporation offices and the hall were constructed during the 1930s. The latter was named after Shri Puttanna Chetty, who was the president of the Bangalore Municipality from 1913 to 1920. He was noted for his philanthropic activities, including donations to build the Town Hall, a free boarding home for Veerashaiva students, and an outpatient ward at the Victoria Hospital. Old photographs show that there was once a fountain in front of the building, later replaced by a clock tower, and that too, in turn, was pulled down.

The Raj Bhavan, the present home of the governor of Karnataka, was formerly the home of the British resident. It is a dignified building, worthy of the status of its resident. T.P. Issar, in his beautifully photographed book on the buildings of Bangalore, describes it as 'a perfectly composed building of stately pillars, Ionic pilasters, and symmetrically pedimented windows'.

The Puttanna Chetty Town Hall with its broad flight of steps

Mayo Hall on M.G. Road and the adjacent structure resembling it are impressive buildings, well suited for hosting government functions. Mayo Hall was constructed with the public subscription collected to honour Lord Mayo, the fourth viceroy of India, who was assassinated by a convict in the Andaman Islands while he was on an official visit there in 1872. The building started functioning in 1883, when it was handed over to the authorities. The adjacent block was built in 1904. At the corner in front is a small green park with a fountain that works, which is unusual in Bangalore.

Bowring Institute, originally the Literary and Scientific Institute, was established in 1868 by B.L. Rice, CIE, author of the *Mysore Gazette* and other scholarly works, and not by L.B. Bowring, the chief commissioner after whom it has been named. According to documents in the archives, it was a means of supplementing the education of young men who had left school, providing them with good literature and public lectures, in order 'to promote the literary, scientific, and social improvement of all classes of the community of both sexes'. The lectures were delivered in the Durbar Hall of the Public Offices. The institute first functioned from rented premises, until its administrators felt the need for a permanent venue. Although the Mysore government offered a site in Cubbon Park, the foundation stone for the original building was laid by Lady Prendergast at the bandstand in St Mark's Square in 1888. The building was completed in 1891 at the cost of 23,000 rupees. There was a billiards room, a card room, a theatre, tennis courts, a library and a reading room. The entrance fee to the building, which was set in a large garden, was three rupees. According to old bulletins, games such as brag and baccarat were played at the institute in its early days, even though gambling was forbidden, and a budgetary loss of 4,300 rupees was registered in the bulletin of July 20, 1905. Therefore, it was no surprise when the bulletin November 2 of the same year recorded that the game of brag had been struck out, and picquet was to be its substitute.

Other notable buildings include the main block of the Indian Institute of Science, completed in 1913, with an impressive central tower with three tapering levels, and a monument to Sir Jamshedji Tata with relief panels of the Greek mythological figures Vulcan, Minerva, and Calliope, symbolising the various facets of science.

The Kumara Krupa Guesthouse on High Grounds with its jali work, parapets, windows and a beautiful fountain was originally the residence of Dewan Sheshadri Iyer. A magnificent clock tower, about thirty metres tall, and a life-size statue of Sir M. Visvesvaraya adorn the Krishnarajendra Silver Jubilee Technological Institute. The Manickavelu Mansions on Palace Road was named after a leading businessman—a limestone mine owner of the third and fourth decades of the last century. It had as its previous owners, Haji Sir Ismail Sait and the scion of the Mysore dynasty, and was built on classical European lines with stately columns and spacious gardens. It now houses more than five hundred artefacts in its new avatar as the National Gallery of Modern Art. The Shankar Math and the Aurobindo Ashram are also impressive, set in surroundings which provide a sylvan background to the buildings.

The Hotels

The Taj West End hotel, which is still in business, retains the ambience of a more leisurely age. It grew from a small, eight-room boarding house set up by Mrs Bronson in 1887. Mr Bronson joined his wife in 1888. Soon, other bungalows were

Left: *The Manickavelu Mansions, which is now known as the National Gallery of Modern Art*

Shankar Math

added. The *Cyclopaedia of India* (1909) mentions six fine buildings, with spacious verandas overlooking beautiful gardens and three cottages. It talks of a large dining room, a spacious and lofty billiards room fitted with two full-sized billiard tables in John W. Robert's 'newest pattern', and a drawing room, all furnished in 'up-to-date style'. There was accommodation for about fifty guests. A bakery, a dairy, a carriage establishment and livery stable, and carriages and horses on the premises were additional services offered to the guests.

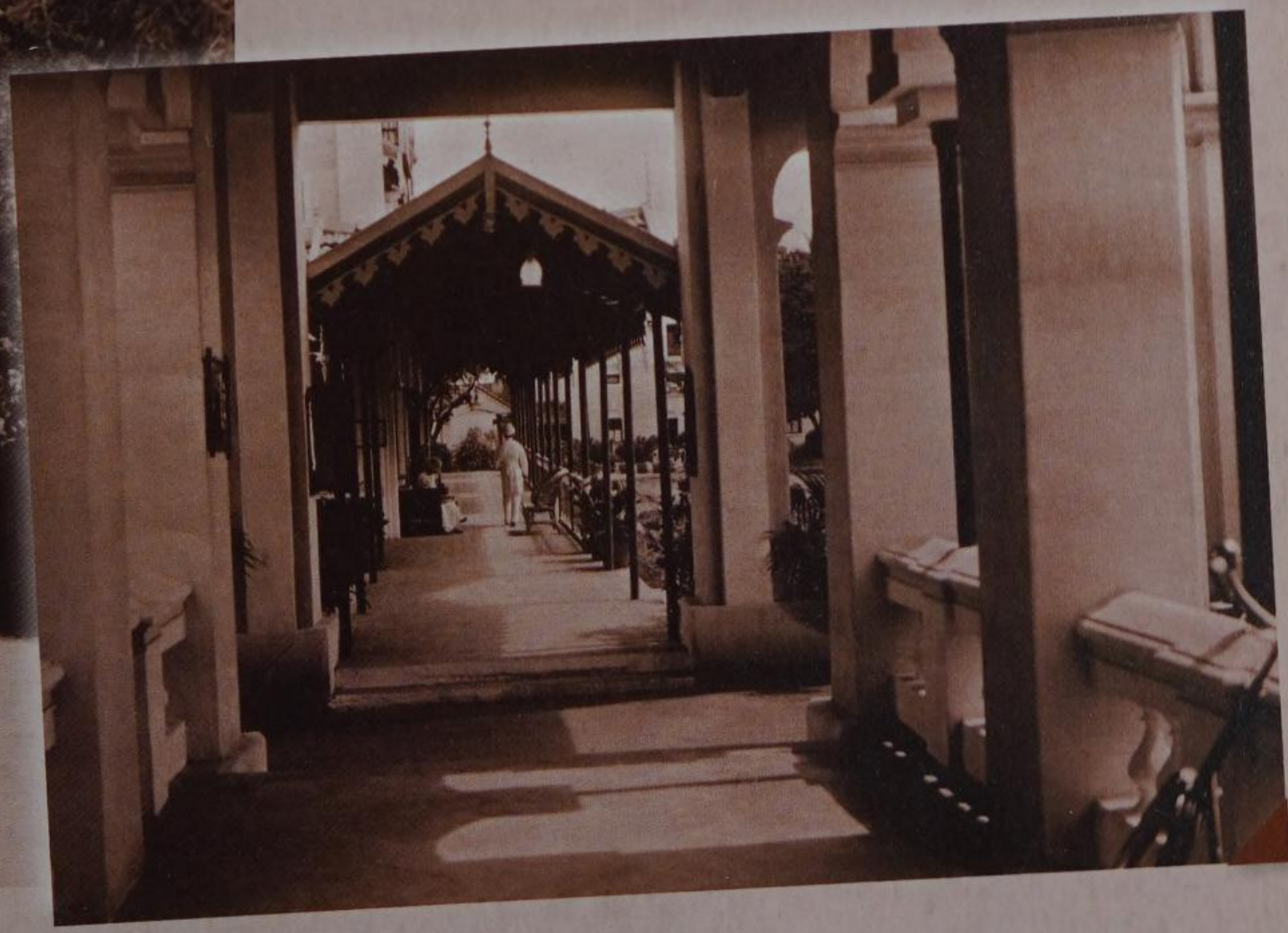
The West End was sold to Spencer's in the early decades of last century. Then, as now, those wishing to eat in a relaxed and refined atmosphere did well to visit the West End. Rev. Elphick describes in a letter a lunch with a Colonel and Mrs Scott on May 1, 1949. The menu consisted of mulligatawny soup, partridge and ham and salads, large ice creams and cheese and biscuits with some 'nice beer'.

The hotel is now run by the Taj group of hotels. The original block has been retained, and its tiled roof and characteristic monkey tops provide a pleasing contrast to the tall leafy trees, some of which have been there for at least a century. The newer

Right: *The Mynt, at the Taj West End*

Left: *The Taj West End*

Below: *The corridor at the West End*



blocks have been constructed in such a way as to retain the old-world charm that the hotel exemplifies. The gardens are a delight even now, as they probably were then. According to Mr Mohan Kumar, former area director and general manager of Taj West End, the objective was to make it 'an iconic hotel, seeped in heritage and history, combined with a classic contemporary product, state-of-the-art technology and legendary service that is quintessentially Indian'. Many dignitaries have enjoyed the hospitality of the Taj West End. An article by Geeta Doctor who interviewed a long-time employee of the hotel mentions Antony Armstrong-Jones, the royal photographer, Johnny Weismuller who apparently swung form tree to tree frightening the monkeys, Dame Peggy Ashcroft and the Rajahs of Chettinad and Arni.

The Victoria Hotel, strategically located at the corner of Residency and M.G. Roads, has been demolished to make way for the Bangalore Central mall. According to one of its directors, the Victoria was originally a reading room called the Bangalore Book Society, probably established in 1845 for a British clientele. It is said that Winston Churchill read his morning papers here. Sir Donatus Victoria, an ancestor of the family that ran it until recently, had bought it in 1951.

The MEG Buildings

Another link with the past is a gracious building on Promenade Road. It symbolises, in a way, the historical connections between the Bangalore Civil and Military Station in the eighteenth and nineteenth centuries with the army, in particular the Madras Sappers and Miners (now the Madras Engineering Group—MEG). The building is the MEG Officers' Mess, a long, low-roofed building with spacious verandas all around. The immaculately maintained building has wooden floors and panels, bronze bells as war souvenirs and furniture with carvings of Chinese dragons. Set back from the road and ensconced among trees, some of which are over a hundred years old, the building dates back to the 1880s, along with Sapper House next door, where the commandant of the MEG lives.

The offices and headquarters of the MEG are on Kensington Road. The Madras Engineers are successors of the famed 'Madras Sappers', whose beginnings lie in two companies of pioneers raised in Madras in 1780 at the instance of Lt Joseph

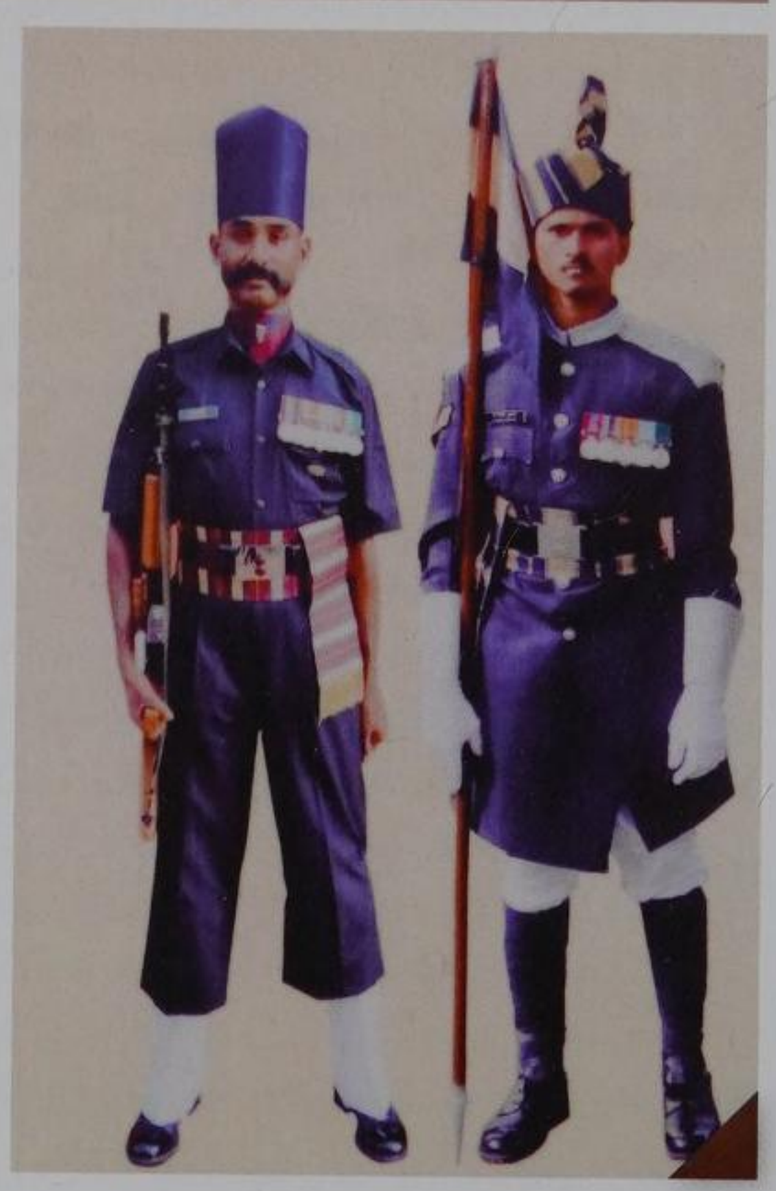
Moorhouse, an artillery officer. He was the commissary of Stores in the Madras Presidency Army. Each company had 110 Indian ranks and five British NCOs or Non-Commissioned Officers under the command of British officers. According to historical records of the Corps, half the men had pistols, the other half pikes. A third company was raised in 1783 to play a role in the war against Tipu Sultan. In 1831, the First Battalion of Pioneers was converted into the Corps of Sappers and Miners, officered by the Madras Engineers. The Corps was reorganised in 1838, then again in 1846. In 1865, after moves to Mercara and Dowlaiswaram, Bangalore became its headquarters.

The regiment distinguished itself in various theatres of war, as revealed in the museum at the MEG Centre, a well-kept repository of information about the regiment, including a copy of a letter written by Tipu Sultan's son. It pays handsome tribute to the officers and soldiers who brought honour in the line of duty and sport. The 'family tree', with mementos adopted by the field units, depicts the growth of the regiment from just two companies in 1780.

The old Victoria Hotel where the Bangalore Central mall new stands

The Sappers and Miners have a proud record, from Assaye in 1803 to the Indo-Pakistan wars. Besides this, they were employed in the construction of the Coonoor–Ootacamund Railway. In 1912, they invented the Bangalore Torpedo to disentangle barbed wire obstacles. The Bangalore Torpedo is a contraption made of bamboo and gunpowder, and was used during World War I. It is in use even today. They also specialised in signalling and telegraphy. They participated in the construction of some roads and buildings within the Civil and Military Station. As one British officer put it—they performed a wide range of tasks from building stables, well-digging, keeping up barracks, putting on corrugated iron roofs, helping to run a telegraph office, water supply, drainage, surveying, writing, drawing, making landing stages, down to soling a pair of boots.

The soldiers of the MEG, fondly called *thambis*, wear their caps or *dooptas* with pride. Therein lies a story. At the Battle of Meeanee in 1843, the Cheshire Regiment, in a spontaneous tribute to the Madras Sappers, removed their cylindrical headdress or *shakos* and presented them to the Sappers. The present headdress is an adaptation.



The MEG soldiers wear their dooptas *(caps) with pride*

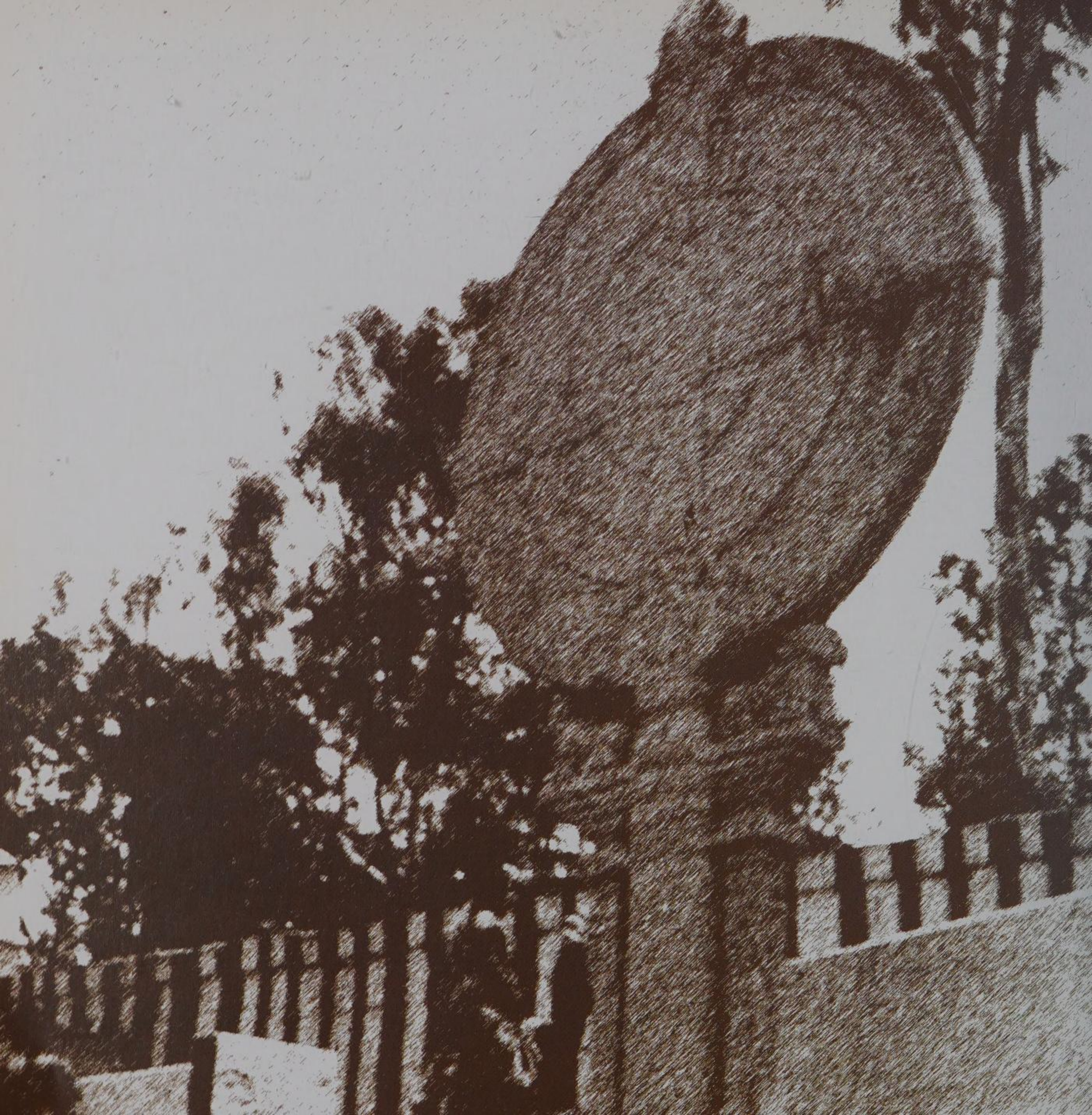
Above: *The Parade (1966)*

Extreme left: *Soldiers with the Bangalore Torpedo*

The headquarters complex is a fine amalgamation of old and new architecture. There are three nineteenth-century religious buildings within the neat premises of the MEG & Centre (Kensington Road), where the blooms from rows of pink cassia, purple jacaranda and flame trees form colourful carpets on the ground. These are the St Sebastian Church built in 1880, small and neat with simple wooden pews, a mosque built in 1912-13 and the Kaliamman temple. The temple, opened in 1808 by a Captain E.B. Bagshaw, has been renovated since, but has the same family of *pujaris* serving it since then.

The handsome MEG War Memorial, at the entrance to the regiment's museum and archives, was rebuilt after it had been dismantled brick by brick from its old location on the banks of the Ulsoor Lake in 1986. It is built of grey Mysore granite, featuring an obelisk weighing ten tonnes. The hexagonal plinth has polished granite panels, representing various wars that the regimental soldiers were involved in. Begun in October 1919, the monument was completed in three years by the Sappers at a cost of 15,000 rupees raised from all ranks. The sphinx, the dragon and the elephant, representing engagements in Egypt, China, and Assaye, are motifs that recur at the memorial and on the gates at the centre, for the regiment has won the right to use them in glorious battles.

Rev Elphick, in a letter written in 1932, describes a Sappers and Miners reunion which he attended. After describing the arrangements for food, drink and seating, he goes on to say that there were some special events that impressed him. The first was the physical drill, which 'was spectacular and most efficient'. The second was the siege of a fortress by the Sappers and Miners in the red uniforms of the last century. But it was really the last event which was 'most thrilling': the march past by pensioners of the regiment. There were between 2,000 and 3,000 of them, 'in every kind of costume imaginable, a motley crowd united in what mattered to them most—the pride of belonging to the regiment'. This event made him 'feel quite lumpy in the throat'.



symbols of all faiths

It would be almost impossible to list every religious building that exists in Bangalore, given the prevailing religious eclecticism. Hence, only a few have been selected for mention, chosen mainly for their antiquity or special interest.

The Temples

The older Hindu temples, probably surrounded by huge trees originally, have now been enveloped by the city's spurt in construction. Though often crowded, an air of serenity and sanctity prevails on an ordinary day inside the precincts of these religious edifices.

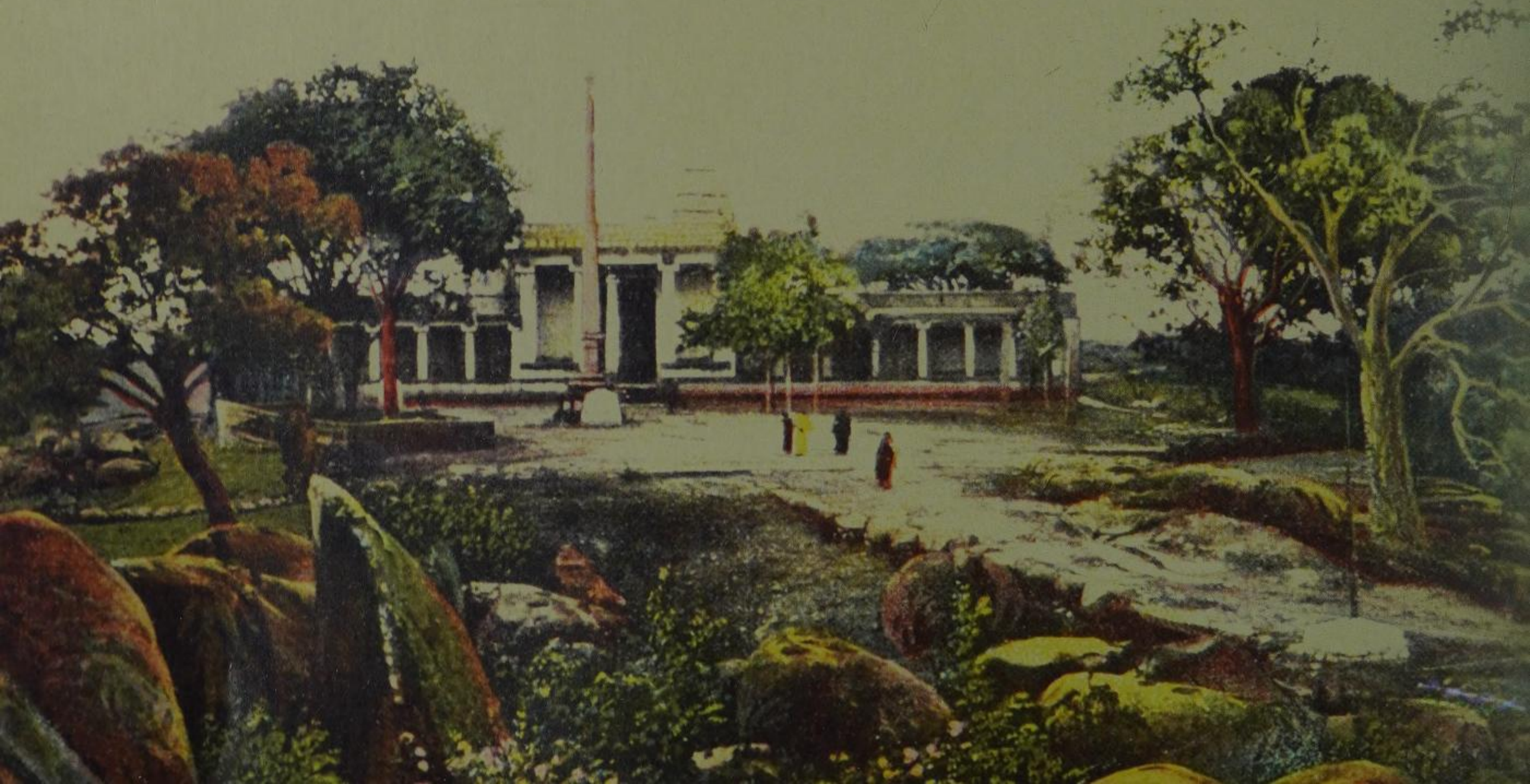
Kempe Gowda is credited with the construction of the Bull Temple in Basavanagudi, besides expanding the Gavi Gangadhareswara Temple at Gavipuram, both Shaivite temples. At the heart of the Bull Temple is a colossal monolithic bull, a crouching Nandi, the *vahana* of Shiva. The statue is 4.5 metres high and 6.5 metres long. An inscription on the pedestal traces the origin of the River Vrishabhavati to the foot of the statue. At the back of the structure housing the Nandi is a small barred

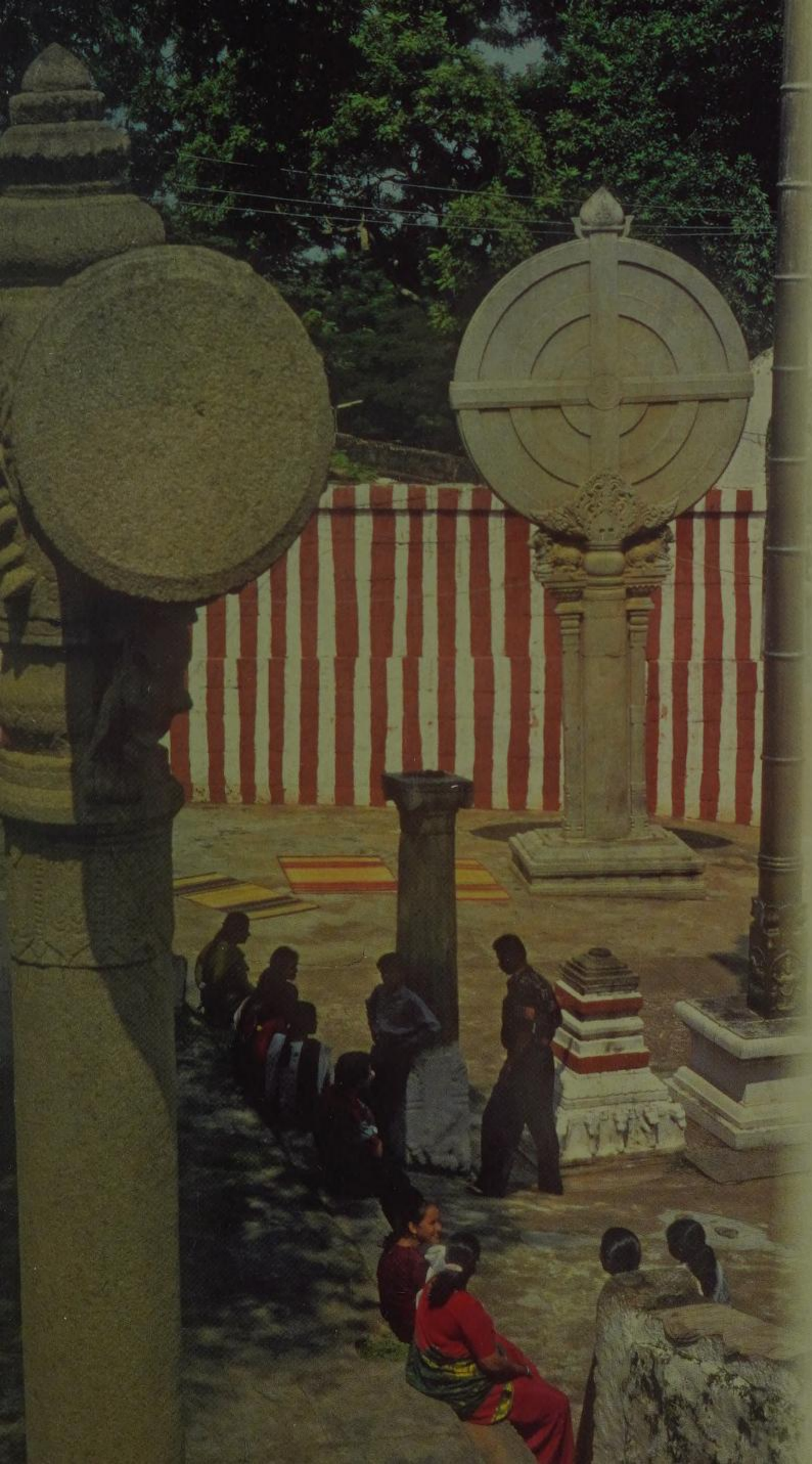
door, through which the viewer can see the now drained tank, the source of the river's subterranean flow. Outside the temple is a graceful *dwajasthamba* (a stone pillar), with fine relief figures on its sides. The temple is situated in the middle of the sprawling Bugle Rock Park, landscaped with immense boulders amidst the trees. Many of these boulders have curious depressions, with smaller pits at the centre. According to Suresh Moona of AARAMBH (An Association for Reviving Awareness of the Monuments of Bangalore Heritage), these were pits for oil lamps. This may have some credence because the inscription on one boulder reads *divatti somanna kulaguru linga*. Translated, this means 'lamps offered by Somanna'. As there are many rocks with depressions, it is conjectured that this was perhaps a means of illumination on special days.

Another temple in Basavanagudi is the Dodda Ganapathi Temple. The story goes that the idol—a rock with the impression of the elephant god—was found on this spot. The

Facing page: *Gavi Gangadhareswara Temple*

The Bull Temple in Basavanagudi





idol is festooned with colourful flowers at all times, and decorated with offerings of butter, fruits and flowers on special occasions. This temple is also believed to have been in existence since Kempe Gowda's time.

The smaller Gavi Gangadhareswara Temple, inside a natural cave in Gavipuram, is a 1,000-year-old monolithic creation. In the courtyard are four giant stone representations of Shiva's emblems: the *trishool*, the *damaru*, the *suryapana* and the *chandrapana*, which are said to have been added by Kempe Gowda's family. A short distance away, there is a stone umbrella, seen in James Hunter's drawing dating back to 1805. At 5 pm on the day of *Makara Sankranti*, usually in mid-January, the sun's rays fall directly on the linga inside the cave, passing between the Nandi's horns—a phenomenon which attracts a throng of worshippers. In this cave temple, said to be the only extant one in Karnataka, the linga's water outlet is to the right, as is the positioning of Shiva's consort, Parvathi (not the usual position, to his left). There is a narrow *pradakshina* path around these two cells, which the devotee can circumambulate only with the aid of a torch or a small oil lamp obtained from the priest. A wider pathway outside this has images of the *saptamatrikas* (seven mother-goddesses)—a recent addition. There are sixteen fine pillars in the Vijayanagara style in the outer *mantapa*.

In the area adjacent to Tipu Sultan's palace stands the small Venkataramana Swamy Temple, said to have been built by Chikka Devaraja after he had acquired Bangalore from the Mughals. The pillars of the *mukha mantapa* of the temple have exquisite carvings of lions, elephants and *Yali*[1]. On the walls are figures of Vishnu, Brahma and Shiva, while the *garbhagriha* has an idol of Venkataramana.

The temple was scarred during Cornwallis' assault on the fort in 1791, when a tall *garudagambha* pillar was hit by a cannon ball. Unfortunately, the original pillar was removed and a new one was placed as a substitute. Devotees throng the temple with offerings of garlands and coconuts. With its ancient stone flags and hoary pillars, reminiscent of Vijayanagara architecture, the temple has an antiquity that deserves to be restored.

Agrahara *near Gavi*
Gangadhareswara Temple

Another ancient structure is the Someswara Temple in Ulsoor, reputed to have been built by Kempe Gowda I, later renovated by Kempe Gowda II and his family. Ulsoor was founded by Kempe Gowda I. According to a legend, he came from Yelahanka in search of game when, exhausted, he slept under a tree. Lord Someswara came to him in a dream to reveal a treasure buried there. He bade the chieftain to build a temple at the spot. To Kempe Gowda is given the credit of building the Ulsoor Lake for irrigating the surrounding villages.

There is however, some speculation that the area itself dates back even before Kempe Gowda's time. The evidence is in the temple construction which depicts examples from three different eras—that of the Chola, Vijayanagara and the early colonial era. The central shrine is dedicated to Someswara, the adjoining one to his consort Kamakshi, the lotus-eyed one, with the *simha* or the lion, her *vahana*, in front. Although smaller than the Vijayanagara temples, this shrine is built in a

---

1 A mythical creature seen sculpted on the pillars of many Hindu temples in South India. A *yali* has a cat-like graceful body, the head of a lion, the tusks of an elephant and the tail of a serpent. It is believed that they protect and guard the temples.

similar style. Its richly carved friezes of elephants, the almost lifelike figures of musicians and dancers on its outer walls, the delicately wrought feminine forms, and pillars embellished with figures of gods and goddesses, attract attention. Its scenes of Shiva and Parvathi's marriage on the walls are said to have been carved by a descendant of the famed Belur sculptor Jakanachari. On one pillar, there is a figure of Hanuman anointed with vermilion and decorated with yellow flowers. On the walls and pillars are representations of the famous lions associated with Kempe Gowda I. In front of the sanctum sanctorum is a beautifully fashioned bronze Nandi; it is believed that wishes whispered into its ear are granted. It is amusing to see neatly turned out children in their school uniforms standing with their mouths cupped, whispering into its ears as examination time draws close. The towering spire is attributed to Kempe Gowda II. In front of the lane leading to the temple is a huge wooden rath or chariot, ornately decorated with figures. It was damaged in a fire in 1980 and does not seem to be in use any longer.

The Ulsoor temple chariot festival

Another temple associated with a historical figure is the Mallikarjunaswami Temple in Malleswaram. Ekoji, the stepbrother of the Maratha leader Shivaji, granted the land for the temple, which is also known as Kadu Malleswara, possibly referring to the jungle-like terrain where it was originally built. Even now, there are some huge trees in front, under which there are several *nagarakallu*, or stones, engraved with serpents, for the propitiation of the snake god. A flight of steps leads to the rather nondescript temple.

On Balepet Main Road, in the Majestic area, is a small shrine dedicated solely to Sugreeva, the *Vaanara* prince, an important character in the *Ramayana*. The idol, about six-feet tall and with folded hands, is reputed to have been first found inside the Kempambudhi tank. The icon is said to be about a century and a half old, according to Suresh Moona. The shrine is in the premises of the Venkataramana Swamy Temple, dedicated to Lord Venkateswara.

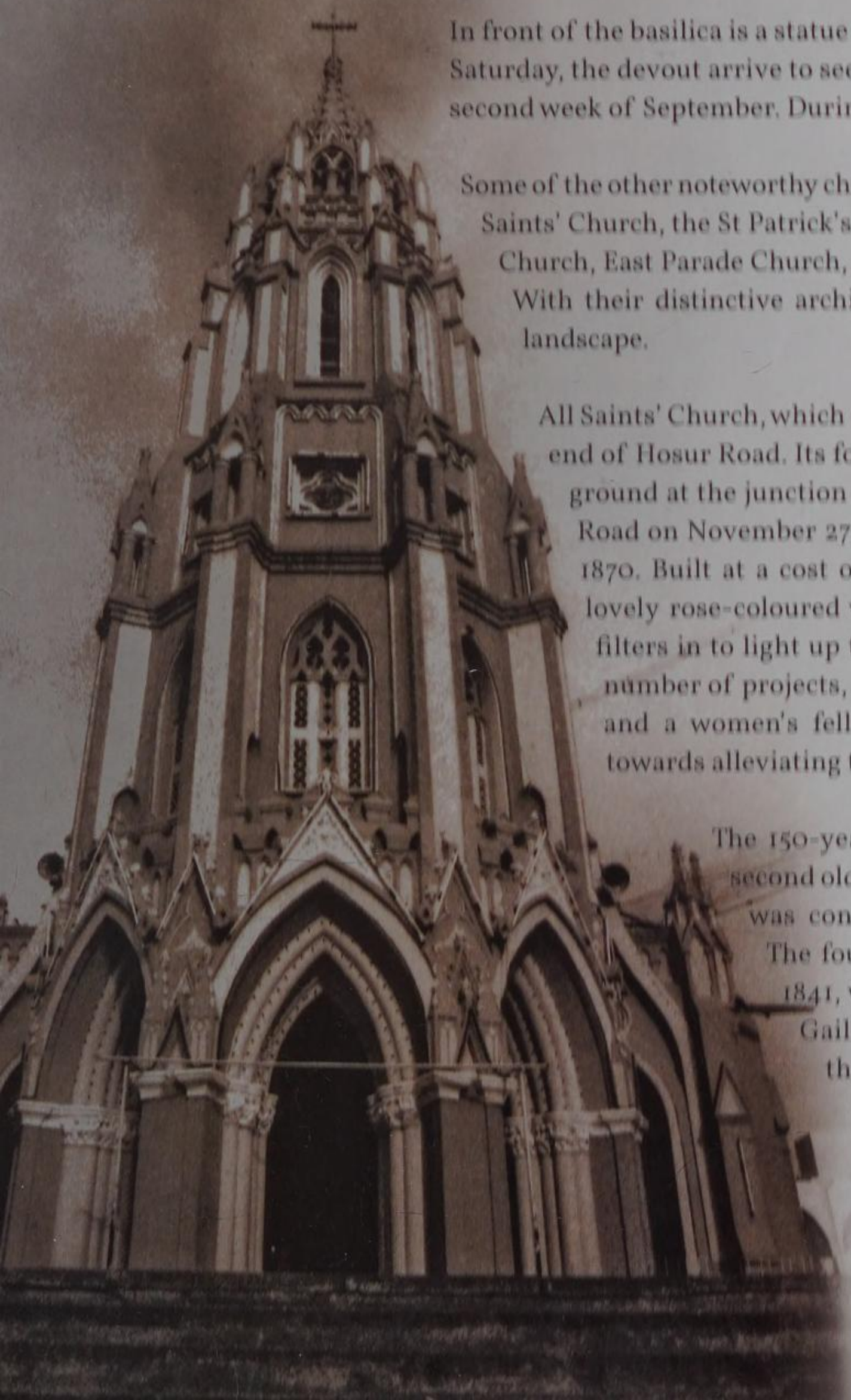
Churches

French and Dominican missionaries tried to introduce Christianity into Karnataka as far back as the fourteenth century. There is a reference to a tombstone at Anekal by Anthony Simo in his *History of the Archdiocese of Bangalore*, Vol 1. But the Jesuits from Italy were the ones who made the greatest impact on the city. Between two Hindu temples in Blackpalli (present-day Shivajinagar) with the Hanuman temple to the west and the Someswara Temple to the east, the early eighteenth-century Christians built a small chapel with a thatched roof, calling it the '*Kannikai Mata Koil*'. A hundred years later, in 1811, the celebrated Abbe Dubois replaced this construction with a more solid chapel with facilities for priests to live in. Abbe Dubois was a French missionary who first came to India in the late 1700s, fired by the zeal to propagate his faith. He undertook several service-oriented tasks, such as smallpox vaccination. For this and other actions of his, which earned him the respect of the local people, he was often called '*Dodda Swamiyavaru*'. He wrote a comprehensive description of the manners and customs of Hindus in a classic that has been translated into English, titled *Hindu Manners, Customs and Ceremonies* (1818).

This chapel, now called St Mary's Basilica, served its parishioners faithfully till it was pulled down and pillaged by an angry mob during communal riots in March 1832. Troops had to be called out to restore peace, and the government paid the estimated damages of 698 rupees.

The present church took seven years to build. It was completed in 1882 at a cost of 30,000 rupees. In 1974, it was elevated to the status of a basilica. An elegant structure in salmon pink and cream, the church has beautiful arched Gothic doorways and windows. Its tall spire, surmounted by a cross, can be seen from a distance above the jumble of roofs surrounding the busy Shivajinagar area.

St Mary's Basilica



In front of the basilica is a statue of Mary, with the dying Christ in her arms. Every Saturday, the devout arrive to seek Her blessings. Her feast day is celebrated in the second week of September. During this festival many Christians wear saffron.

Some of the other noteworthy churches in Bangalore that need a mention are the All Saints' Church, the St Patrick's Church, the St Mark's Cathedral, the Holy Trinity Church, East Parade Church, the St John's Church and the St Andrew's Church. With their distinctive architecture, they are graceful additions to the city's landscape.

All Saints' Church, which serves the Protestants, is in a garden setting at one end of Hosur Road. Its foundation stone was laid at the corner of a parade ground at the junction of Richmond Road and the Bannerghatta-Hosur Road on November 27, 1869. The church was consecrated on October 17, 1870. Built at a cost of 8,000 rupees, its distinguishing feature is the lovely rose-coloured window through which the westering sun's glow filters in to light up the elegant altar. The church compound houses a number of projects, among them a school for the mentally challenged and a women's fellowship organisation that does yeoman service towards alleviating the condition of the poor.

The 150-year-old St Patrick's Church on Brigade Road, the second oldest Catholic church (after St Mary's) in Bangalore, was consecrated as a cathedral on November 12, 1899. The foundation for the original church was laid in July 1841, while the building was completed in 1844. Father Gailhot and Father Chevalier, military chaplains at the time, took the initiative of building this church, keeping in mind the needs of their Irish soldiers. The church boasts of a lovely arched entrance flanked by twin columns, and has circular ventilators and arched and dormer windows in the Mangalore-tiled roof. Twelve pillars, symbolising the twelve apostles, lend

dignity to the interior of the church. Mrs Bowring's tomb is in the church. Inside the compound are a school and an orphanage dating back to the late 1800s.

St Mark's Cathedral, a dignified edifice in classical form, is on a quiet street off Kasturba Road, situated in a serene, well-planned garden with flowering trees. According to the Rev. Frank Penney, its late chaplain, the site of the church was close to the grave of a Major John Dickson, who died in 1808. A tablet in memory of the major is set into the wall of the church; its eulogy is touchingly brief—'Beloved'. The church could accommodate 400 people when it was opened for services in 1812.

In 1816, it was consecrated by the bishop of Calcutta. A notice in a glass case at the back of the church says that it was one of the ugliest buildings ever erected, rather squat and unprepossessing, 'resembling a Bryant and May's matchbox'. A series of misfortunes befell it. Its new tower collapsed a few days before Christmas in 1902, just after the choir had left after practice. The interior was destroyed in a fire in 1923 (supposedly the work of an arsonist), and then its almost completely restored new roof collapsed in 1924! Perhaps this was meant to be, for these misfortunes necessitated a rebuilding and beautification to soothe artistic sensibilities. The church was reopened for service in 1927 and, in 1947, consecrated as St Mark's Cathedral.

The church bears many tablets in poignant remembrance of those who have passed on. Some of them were lost at sea, including Lieutenant Colonel Sir Walter Scott, descendant of the great writer, who was lost at sea in 1847, aged forty-six years. Brass tablets commemorate the mustering out of the 77th Moplah Rifles, with the colours being received by the bishop of Madras on July 12, 1907, and those killed in the Moplah rebellion of 1921. A heroic act mentioned is that of Captain N.B.E. Dawes, officiating chief engineer of the Mysore PWD, who died in a mishap while repairing the Krishnaraja anicut at Kattepura on July 30,1809. His boat was swamped and he swam to safety. But when he went back to save an Indian workman, he died in the attempt.

The facade of the cathedral is unostentatious, except for touches of grandeur in the dome, and the red of the balustrades against the cream-washed walls. Inside, the

stained glass windows with their floral motifs are restrained, adding to the sombre elegance. The high altar is said to have been carved by the chaplain, Reverend E.O. Jervas in 1911-12. All parts of the huge pipe organ, except the pipes, were made from teak wood in Bangalore. The organ was constructed in 1891 at a cost of 4,000 rupees. The pulpit was made in Genoa from Italian white and coloured marble, so was the marble font.

The cathedral has had a close association with the Bishop Cotton Schools, since it was one of its early chaplains, Rev. S.T. Pettigrew, who helped to establish the schools under a scheme initiated by the bishop of Calcutta, the Rt. Rev. G.E.L. Cotton, in the late 1800s.

The diaries and letters of Rev. Elphick recount many events held at St Mark's. He describes, in particular, Palm Sunday when the church was attractively decorated with great branches of palms and ferns. The reverend also relates that in the summer, during hymns, the gardeners or *malis* would pour buckets of water on the pavements around the walls in order to keep the temperature down.

The East Parade Church was shifted here from Srirangapattana. It has associations with the military garrison. It is so named because of its proximity to the Parade Grounds. The origins of this church go back to 1819, when worship was conducted in the small Methodist School. With an increasing number of parishioners, there was a need for a larger building. The foundation of the church was laid in 1863 and the building contract given to Major R.H. Sankey. The church was completed in February 1886. It is built on simple, clean lines, with whitewashed walls, brown woodwork and grey trim.

Another church with links to the garrison is the Holy Trinity Church at Trinity Circle at the other end of M.G. Road. The report of Colonel Sim of the Madras Engineers opened the eyes of the establishment to the necessity for another church to serve the garrison. It was designed by Major Pears, the superintending engineer at Bangalore, who estimated the cost to be 26,637 rupees. The foundation stone was laid on February 16, 1848, at a site chosen by Bishop Corrie. In a bottle under the stone were a few coins of the period, specimens of six different kinds

of grain and a parchment record of the event. Services commenced on Sunday, July 25, 1852.

The church stands in a spacious compound, framed by giant rain trees. Its magnificent pulpit, its stained glass by the altar and its baptismal font were brought from London and installed at the time of consecration. There are several beautiful carved memorial tablets inside, such as a handsome bust of General Clement Delves Hill, who died in 1845 by the Gerusoppa or Jog Falls. A massive glass painting on the wall, of John, the Baptist, anointing Jesus, catches the eye.

The impressive dome of St Francis Xavier's Cathedral can be seen from afar in the St John's Hill area. Originally built in 1851 by Father Chevalier on a 550-square-feet site sold for 1,000 rupees by the French Catholic widow of an English commander, it soon proved inadequate for the increasing number of parishioners. Moreover, the cross of the old church fell down in 1905. Some took this as a bad omen, thus intensifying the need for a new building. In 1911, the foundation stone of a new church was laid, but the church opened only in 1932, after an inordinate delay due to World War I. Fr Sarvanton, the priest who worked tirelessly to have the church appreciated and recognised, went from house to house to collect money for the church. A traffic circle named after him is a tribute to his yeoman service. He is buried in the church premises.

St Andrew's Church on Cubbon Road is distinctive with its brick red façade framed in contrasting white trim. Prominently positioned inside is a massive stained glass panel. Consecrated in 1867, this church, which was built for the Scottish soldiers, has tablets in memory of many Scots, including George MacDonald from Strathmiglo, Fife, Scotland. Children in the neighbouring houses were fascinated by the Scottish soldiers, who marched to Sunday service in colourful kilts, with bagpipes skirling. When they entered the church, they would put away their guns in a rack provided for the purpose.

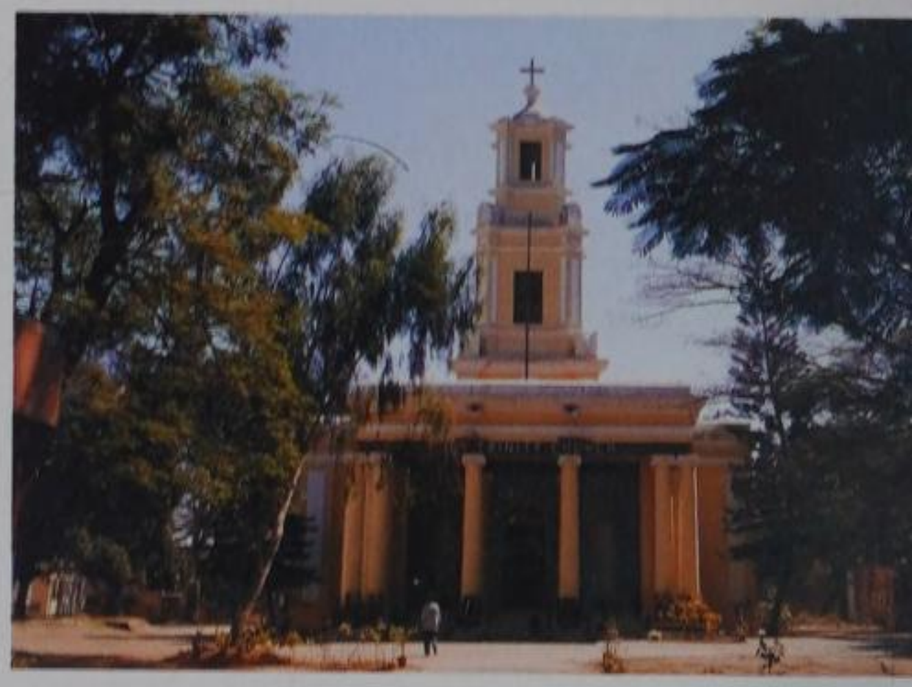
By 1853, the idea of a church with a school, a reading room and a library, was conceived. This was mainly because the Eurasian drummers and musicians, who were the descendants of British soldiers serving in India, felt that their children

were not welcome in the cantonment schools. General Sewell donated a piece of land on what became known as St John's Hill. St John's Church, built under the supervision of the Madras Sappers and Miners, was consecrated on April 12, 1858, by Bishop Dealtry. It was named in honour of St John, the Evangelist. The jewelled cross at the altar, the brass Eucharistic candlesticks, the silver alms dish and the silver-mounted alms bags were bestowed by grateful parishioners. Within the spacious compound is a school founded by Major General Sewell in 1854.

The cemetery attached to St John's Church is at Kalpalli, where many Europeans are buried. Most of the old graves date back to the mid and early 1800s. Among them is the grave of an apothecary, E. Allsworth, who died in 1894, and a Henry John Pope, who died of sunstroke, aged eighteen years, in 1899. Most of the crosses on the graves are rather stark, but there are some elaborate ones made of marble.

An institution with a high reputation for Christian studies is the United Theological College on Miller Road. The first proposal for a college of this kind came from two personnel of the London Missionary Society in 1826, but at that time, the idea was considered overly ambitious. However, in 1896, the proposal was again mooted for 'a first rate theological school serving more than one denomination and drawing on the resources of more than one Christian tradition'. The choice was between Bangalore and Vellore. Bangalore was chosen not merely for its salubrious climate, but also because of the facilities it offered for all the south Indian languages—Tamil, Kannada, Malayalam and Telugu—and the possibilities it offered for work among those educated in English. The London Missionary Society offered its seminary building on Mission Road for temporary occupation until the new premises could be built. The college opened there in 1910.

An old student, H. Sumitra, notes in the silver jubilee souvenir that as soon as he arrived for an alumni reunion, he had his *chota hazri*, and then went to the market to get provisions. They had their first meal at 2 pm. But they had forgotten to buy spoons and when the cook served them rice with his hand, two of the staff—Mr Vandergert and Mr Harris—were aghast!



St Andrew's Church

Above: *The Holy Trinity Church: The foundation stone of this church was laid in 1848*

Pages 154-155: *St Mark's Cathedral consecrated in 1816*

About two years later, the present site, just behind the Cantonment Railway Station, was bought. Two foundation stones were laid at angles to the library and the chapel at both extremes, symbolising the continued use of both. The UTC was dedicated in April 1914, though the work on its buildings was not complete.

The present premises has a cluster of pleasant brown coloured, weathered stone buildings, while its new library building is located in a garden rich with bougainvillea and poinsettia. The library has an eclectic collection of books, in keeping with the syllabus of the institution which encompasses, besides traditional subjects, the study of Indian languages, including Sanskrit. The archives, with a wealth of documents, letters and diaries, are carefully looked after by the helpful staff, who epitomise the motto: 'Not to be served, but to serve'.

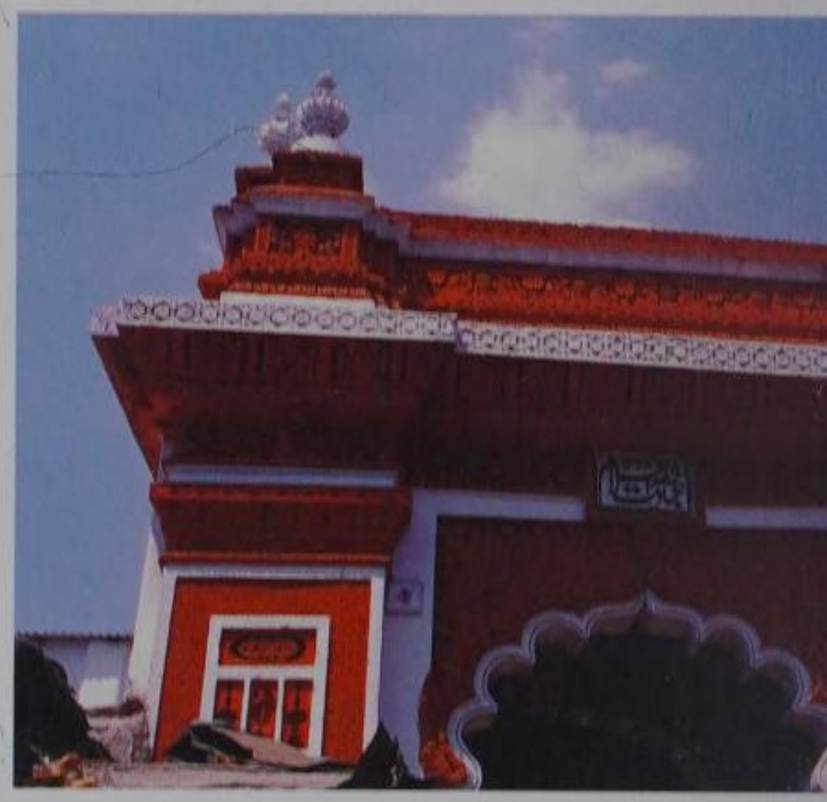
Beyond Wheeler Road Extension is an unusual place of worship called the National Biblical, Catechetical and Liturgical Centre (NBCLC). Described as 'an artistic synthesis of spirituality', its buildings are a blend of Christian, Hindu, and Buddhist elements wherein Hindu and Buddhist symbols have been given a Christian meaning in order to gain the objectives of enculturation and an Indian–Christian milieu. Both the buildings and institution exemplify the renewal period of the Catholic Church after the Second Vatican Council of 1962-65. The spacious setting is peaceful, with sweet smelling frangipani trees framing the buildings. The serene atmosphere here would make people of all religions comfortable.

The centre's chapel, Sacchidananda, has a gopuram or *vimana* of seven tiers, representing a cosmic mountain or tree, and a *kalasha*, a sacred vessel—both of which are Hindu concepts. Its grilles have figures in yogic postures, Biblical scenes and Buddhist figures. During services, oil lamps and flowers are used and hymns are sung to the accompaniment of Indian instruments, with occasional readings from Tagore and the Koran.

Mosques

The Islamic architecture of the mosques in Bangalore reflects a variety of styles. The most impressive of the mosques, the five-storeyed Jamia Masjid, near the City Market, dazzles in the sun with its exterior of pristine white marble from Rajasthan.

Its jali work balconies are exquisitely fashioned. Inside, it is cool, airy and spacious, with an ablution pool in the centre. It includes a basement, and can hold 10,000 people. Sir Mirza Ismail laid its foundation stone in 1940.



Maaroof Mosque

A beautiful little mosque, distinguished by its elegant and detailed ornamental work in brick-red, is the Maaroof Mosque on Old Poor House Road, supposedly named after the person responsible for its construction. It is also called Lal Masjid and was built in Hijri 1265, or in AD 1845.

On the same street is the oldest mosque in the Cantonment, Jumma Masjid, built with materials salvaged from Tipu's palace in Srirangapattana when it was razed. It is characterised by its gleaming black pillars (from Tipu's palace at Srirangapattana) and the cleanliness within it. Yet another mosque in the same area is the Masjid-e-Azam (Hijri 1304 or AD 1884), a small mosque with coloured floral motifs in plaster on the façade and cornices. All these mosques are tucked away on a picturesque street, filled with shops owned by Hindus and Muslims.

The city's oldest mosque is in Taramandalpet, the area where Tipu used to have his rockets made. The roof of this mosque is said to have been damaged by cannon balls during the Third Mysore War. It was subsequently repaired in 1836 by Mohiuddin Ali Khan Mehkri, an officer. Elegant in its whitewashed simplicity and classic lines, the Masjid-e-Askeri is on Richmond Road. The original building was constructed by Ali Asker, Sir Mirza's ancestor, approximately ninety years ago, and was subsequently renovated.

There are a number of dargahs or shrines in Bangalore, the best-known is that of the Sufi saint, Hazarat Tawakkal Mastan Shah Suharawardi, where the Hindu *karaga* procession stops every year. Legend has it that the saint was a mason from Arabia, who was involved in the building of Hyder's fort. When he rushed to catch a glimpse of the colourful *karaga* procession, he is said to have fallen and been trampled on by the surging crowd. He fainted, and was revived by the priests in the procession. The kumkum powder applied to his bruises is stated to have healed him, whereupon the saint expressed a wish that the procession should stop at his shrine after his death.

Jamia Masjid

Right: *The Tawakkal dargah*

Extreme right: *The Karaga Festival*

Sufism is the form mysticism takes in Islam. The word itself originates from the Arab word for wool, *suf*, used by the early Muslim ascetics for their clothing. *Tawakkal* means dependence on God, which is repeatedly emphasised in the Koran.

The dargah, located in the Cottonpet area is a pretty green and white structure with delicately wrought minarets, set against tall palm trees. Within the compound are a school and a marriage hall. Delicately patterned, coloured tiles adorn the floor, and coloured glass lamps hang from the ceiling. Devotees flock to the saint's tomb, which is festooned with jasmine and rose garlands. Shops outside the dargah do a roaring business in garlands with tinsel moons on them.

Another dargah in the old Broadway area that draws crowds is that of Hazarat Sayyad Shah Mohiuddin Quadri, who lived in the nineteenth century. It is on Kambal Posh Road, named after the saint who apparently always wore a *kambal posh* (a woollen blanket). It is often called the Kambal Posh Dargah.

An unusual dargah is that of a female saint, the Mastani Ma Dargah on Tannery Road. Although at present it is merely a repository for the bier under a covered canopy, there are plans to rebuild it. According to the caretaker of the shrine, it is known for the miracles which have answered the prayers of believers.

vivid hues of history, nature and life

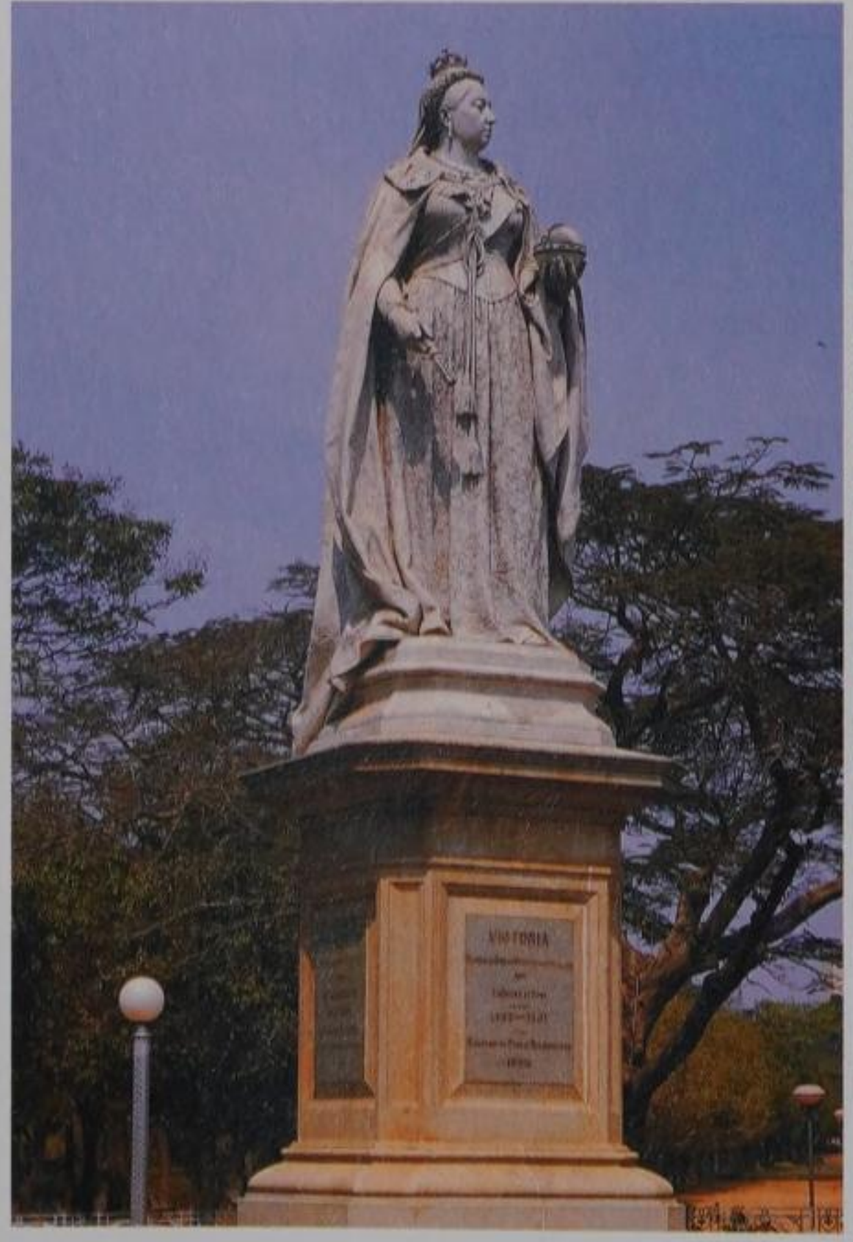
The Statues of Bangalore

Numerous statues honouring those who have contributed to the development of the city grace parks, public squares and circles. Bangalore has been impartial in honouring history and has immortalised, in stone and marble, leaders ranging from Kempe Gowda, the soldier-statesman who founded the city, who stands with sword and shield in Narasimharaja Circle in front of the Corporation Offices, to Queen Victoria, who imperiously faces city life in front of Cubbon Park.

There is a story in the biography of historian Philip Mason, an ex-ICS officer, about the awe with which Queen Victoria was regarded in India. He said that during his tenure in the districts, he came across a Persian phrase in an old Urdu record: *Huzur Shahansha-i-Mu'alla*. Its literal meaning was, 'His Highness, the King of Kings, the Exalted', but Mason did not quite understand the import of this grandiloquent title. The clerk, who tried to enlighten Mason, said 'It means—', then he paused and thought and two English words emerged '—it means Queen Victoria!' Mason noted, 'So strong had been the hold of that august lady'.

Queen Victoria's statue in Bangalore owes its existence to the munificence of the then Dewan of Mysore, Sir P.N. Krishnamurthy, who donated 15,000 rupees to defray the deficit in the 25,000 rupees needed to construct it. The statue of King Edward VII by Sir Thomas Brock, also in Cubbon Park, was apparently so positioned that his nose pointed to the top of the cross at the altar of the Holy Trinity Church.

A statue of Sir Mark Cubbon, sitting astride his horse, is to the rear of the Attara Kacheri. In front of the Vidhana Soudha, statues of luminaries such as Kengal Hanumanthaiah, its architect, and others are placed in strategic positions. Others who have been similarly honoured are Sir M. Visvesvaraya, in front of the Sir Krishnarajendra Silver Jubilee Technological Institute, Sir Jamshedji Tata, in front of the Indian Institute of Science and Sir K. Sheshadri Iyer, in the middle of the beautiful rose garden at the Cubbon Library. The Lalbagh has an equestrian statue of Maharaja Chamaraja Wodeyar, while there is one of him standing in Cubbon Park. Shivaji finds



Left: *King Edward's Statue at Cubbon Park*

Extreme left: *Queen Victoria's Statue*

Facing page: *Unveiling of Queen Victoria's Statue on February 5, 1906*

space in Malleswaram, while Raja Ram Mohan Roy looks over the road which bears his name. What is remarkable is that lesser personalities have not been forgotten or ignored—the statue of the unknown soldier near Raj Bhavan, the policeman at the corner of Nrupatunga Road and the humble gardener in the Bangalore Palace, testify to the truth of this.

Parks and Gardens

The word 'paradise' comes from Old Persian and Greek. It means an enclosed place or park. In the Greek version of the Bible, it is applied to the Garden of Eden. Thus, beautiful gardens have long been associated with paradise. Bangalore, with its pleasant climate and fertile soil, which favour the growth of flowers and trees, has earned itself the name 'Garden City'. It has two well-known parks, Lalbagh and Cubbon Park, besides several smaller parks, innumerable individual gardens, some of them well-manicured and planned, others tangled and overgrown, but nevertheless enchanting.

A walk in Lalbagh in the early hours of a fresh Bangalore morning is a unique experience. The air is sibilant with the rustling of leaves flirting with a playful breeze and the ripplings of the lake when a winged creature dips in and out. Lalbagh is more than a garden. It is not only a place meant for pleasure, but also serves as a centre for horticultural research and experimentation. Plants, shrubs and trees from all parts of the world are found here.

An immense green triangular area, some 240 acres in all, the Lalbagh Botanical Gardens is bounded by the Siddapura Road, the Lalbagh Road, the Kanakanapalya Road, and the Krumbiegal Road. Conceived by Hyder Ali, it was expanded by his son Tipu. Those who followed them took great pains to enlarge it, enhancing its reputation with their skill, dedication and foresight.

Although Hyder Ali eschewed ostentation and was reputed to be a man of spartan behaviour and taste, he loved flowers. At Sira, which he captured in the early 1760s, and which he was given as a reward by Basalat Jung for coming to his aid in a succession dispute, he saw a beautiful garden, planned by Dilawar Khan, a Mughal diplomat who had the innate Mughal love of gardens. Hyder decided to lay

out a similar royal retreat for himself, a refuge from the travails and tribulations of the constant warfare he was engaged in. He therefore developed three gardens: at Bangalore, Malavalli and Srirangapattana respectively. In Bangalore, he chose a site about 1.5 kilometres east of the Bangalore Fort, a few hundred yards west of the Kempe Gowda tower. The site was about forty acres. A small fruit orchard is said to have existed there earlier.

Hyder wished to make Lalbagh more than just an indigenous garden; therefore, he imported exotic plants from Multan, Delhi, Lahore and Arcot. Acknowledging that the Tigalas (a Tamil community of gardeners) were endowed with an extraordinary capacity to make things grow, he encouraged several of them to immigrate to Bangalore.

Dr Buchanan, who visited the city in 1800, observed that Hyder's plans for the garden accorded more with Western taste, for the walks were wider, his cypress trees not so crowded, and his means of watering the plants more straightforward, from a reservoir, without any machinery or masonry or bricklayer's work incorporated. Was it this simplicity of planning that prompted L.B. Bowring to say, in his book *Eastern Experiences*, that 'the visitor might at first imagine himself transferred to a purely European pleasure-ground, till advancing he sees the gorgeous creepers, the wide-spreading mangos and the graceful betel-nut trees which characterise the East'?

This happy blend of the East and the West was no doubt enhanced by Tipu Sultan, who procured rare plants and seeds from such faraway places as Afghanistan, Persia, Mauritius, Turkey and Africa. He also introduced pine and oak trees from the Cape of Good Hope. During his time, the cypress trees were planted closer together (for a while the garden was referred to as Cypress Garden and/or Mango Tope, because of the abundance of mangoes). Buchanan noticed the low masonry platforms all around. Tipu's garden was a repository of not just flowers and fruits, which thrived in abundance, but also of varieties of rice, which the sultan got from Arcot, Kurnool and Travancore, and cereals such as ragi, sorghum and wheat, and beans and pulses. The fruits trees at Lalbagh included plantain, apple, rose-apple, jackfruit, custard apple, papaya, cashew and fig, while jasmine and rose were among

the flowers that were planted. Two mango trees planted during Tipu's time used to stand, side by side, on one side of the aquarium. But one of them collapsed recently, ravaged by time and weather.

Buchanan's detailed descriptions tell us that the gardens were neatly divided into enclosures or plots, which were separated by walks bordered by cypress trees. The plots were filled with fruit trees, flowers and pot-herbs, each plot being exclusively devoted to a specific type. However, he notes the walks were not gravelled and the gardens were not well-maintained. There could be several reasons for this deterioration in maintenance—a paucity of water during the hot season, which is when Buchanan visited, and the lack of resources, since Tipu had to invest time, money and effort in the several wars he was embroiled in.

Lalbagh's irrigation facilities seem to have been well-designed, for there was water from tanks and wells, with drains to carry the water in every direction. Tipu is said to have had a small tank at the southern end of the garden as the main source of water supply, but he had three additional wells dug. The water from the wells was raised by a *capily* or leather bag, or a drum fastened to a cord passing over a pulley. It was worked by a pair of bullocks which descended an incline.

Tipu made use of the skills of a father-and-son *daroga* or gardener team, Mohammad Ali and Abdul Khader, who went along with their master's initiative in paving the way for the gardens to become not only a source of aesthetic but also intellectual enjoyment, where rare species of plants were propagated. During the time of Hyder and Tipu, the gardens were a royal retreat. Later, they were thrown open to the public.

According to the centenary souvenir of the Glass House at Lalbagh, after Tipu's death the gardens came into the possession of Major Waugh, who was the East India Company's botanist. In 1819, he gifted the gardens to the governor-general of the East India Company, proposing that they be taken over by the botanical establishment of Calcutta. Dr Nathaniel Wallich, the superintendent at Calcutta, in the acceptance letter, mentions that the gardens afford 'a striking instance of the practicability of bringing the fruits of Europe to complete perfection in this country …'

In 1831, Lalbagh passed into the administration of the chief commissioner of Mysore, Sir Mark Cubbon. He gave it to the Bangalore branch of the Horticultural Society of Calcutta in 1836. The society was dissolved in 1842, when the garden reverted to the chief commissioner of Mysore. After this, it was looked after by the dedicated and illustrious Dr Cleghorn, superintendent of Botanical Gardens in South India. In August 1856, Lalbagh became a government botanical garden.

Lalbagh prospered under several committed and highly qualified botanists such as William New, John Cameron, Gustav Herman Krumbiegal, Rao Bahadur H.C. Javaraya, and Dr Mari Gowda, each of whom enhanced it by introducing new, improved measures.

The main entrance to Lalbagh is called Cameron Gate, after John Cameron, the superintendent of the Botanical Gardens in 1874, who proposed the construction of the Glass House. The three gates are edged with silver-painted, wrought-iron railings in a delicately traced pattern. These were manufactured by Walter Macfarlane and Company at Glasgow. Near the entrance is a statue of Dr Mari Gowda, who was responsible for the development of the Plant Protection, Soil Testing and Seed Testing Laboratories at Lalbagh. In front of this statue is a long vista of stately palms, interspersed with cypress trees on either side. This leads to the Floral Clock, behind which is a statue of Chamaraja Wodeyar. The Floral Clock, with its statues of the seven cheeky dwarfs from the story of *Snow White and the Seven Dwarfs*, along with those of deer and rabbits, is a fascinating sight, especially for the young.

The statue of the late Maharaja of Mysore, His Highness Chamaraja Wodeyar (1881-94),

Left: *The bust of Dr Mari Gowda in Lalbagh*

Pages 166-167: *East view of Bangalore with the Cypress Gardens (1794) from* Select Views in Mysore, the country of Tippoo Sultan from drawings taken on the spot by Mr Home; with historical descriptions *published in 1794*

was originally erected at Curzon Park in Mysore City. It was shifted to Bangalore in 1908. The entire structure, simple and elegant, has four alcoves in the pedestal, each of which once held a statue. Today, only two of these niches contain a statue. On either side of the statue are lawns embellished with beds of scarlet and gold canna and red salvia.

To the right of the statue is the Aquarium, a pretty red circular building with outer and inner galleries. The outer galleries used to have aviaries, while the inner ones contain fish tanks. In the centre is a pool with varieties of fish and a small crocodile. With improved planning, the aquarium could be an attraction for children and visitors.

Nearby is the Bandstand, an elegant wooden structure with a green and white painted top, supported by pillars. A low parapet wall encircles the surrounding garden. Constructed in the mid-1800s, the Bandstand was the venue for flower shows before the Glass House was built. A military band used to play there on holidays and, later, an orchestra gave performances, a practice that continued till 1976.

The Bandstand at Lalbagh

Near the Bandstand is the Centenary Rose Garden, rich with blooms of various hues. A path runs from the garden to a raised terrace, which boasts of a tree fossil, twenty million years old, donated by the National Fossil Park at Tiruvakkarai in Tamil Nadu.

There is also a topiary garden, with shrubs cut in the shape of mushrooms, elephants, strange birds and a crocodile with its jaws wide open.

To the west of the Bandstand is the Glass House, the magnificent iron and glass structure modelled on the Crystal Palace in England. Flanked by *champaka* trees and pencil cedars, it is in the shape of a cross. The Glass House was built by Macfarlane and Company. Its foundation stone was laid by the prince of Wales, His Royal Highness Albert Victor.

The Glass House at Lalbagh

This beautiful structure is an integral part of the history of Lalbagh because it has played host to visiting dignitaries such as Mahatma Gandhi, Rabindranath Tagore, Queen Elizabeth II and many foreign heads of state. The Glass House was originally conceived as the venue for horticultural shows. Two are hosted there every year, one during Republic Day week in January, the other during Independence Day week in August. There was a time when wedding receptions used to be hosted in the Glass House. And the British householders were very fond of picnicking in the Glass House; they would come with complete meals laid on snowy white table cloths on the ground and sparkling cutlery and glass, with a horde of domestics to serve them!

Evan Maconochie, writing about his life in the Indian Civil Service (1902), praised the Lalbagh flower shows, noting that their displays could hardly be bettered in London, while the foliage classes, including ferns of all kinds, crotons, caladiums, alocasias and the like, were far superior to anything seen in the UK. He however, had a complaint against the Bangalore *malis*. Although he considered them skilful and keen, within limits, he described them as pigheaded, for their main interest was to keep the best specimens for the flower shows. Therefore, any request for flowers before the event were met with the annoying answer that they were being kept for the display. He noted that a lot of the gardening was done in pots to defeat the white ants. He praised the roses and the varieties of bougainvillea, especially the cherry-coloured one that grew by the Residency Guardhouse—brilliant and uncommon.

Apart from these attractions, there is the stretch of spectacular 'peninsular gneiss rock' down the road from the Lalbagh entrance. This is a greyish white, igneous rock, 3,000 million years old, formed by the mixture of granite, quartz, and mica. It rises and falls away to the Lalbagh tank, glinting where the sun touches its mica. The gneiss rock formation begins from Bugle Rock in Basavanagudi and stretches south, including Lalbagh. It is quarried and used for construction. When broken up, it is useful for road-laying and for making a concrete mixture. The weathering of this gneiss results in a chocolate and dark red loam, which is extremely fertile.

On the Lalbagh Rock stands one of the four Kempe Gowda towers. The tower, which might have been a watchtower for defence purposes, has undergone some modification. Instead of the original plain tower, there is now a dome supported by

four pillars, ornamented with figures from Hindu mythology. However, the pillars and the base have been left intact.

One of the main attractions of Lalbagh is its tank or lake, which stretches in a curve, bordered on one side by beautiful gulmohur trees. The tranquil thirty-hectare lake, developed by John Cameron, is however in danger of being polluted by sewage and indiscriminate littering. Although fishing is forbidden, the rules need to be more strictly enforced. Otherwise, Bangalore is in danger of spoiling one of Lalbagh's most beautiful and ecologically useful gifts.

The purple moorhen, the white-breasted water hen, dabchicks, coots, pond herons, kingfishers, snowy egrets and other varied birds can be found on the lake and in the marshes adjoining it. The pied and white-breasted kingfishers also catch the discerning eye.

Noted environmentalist Zafar Futehally points out that the loss of varied Indian trees in Lalbagh and their replacement by more exotic varieties has been a disadvantage to the birds. For instance, the golden-backed woodpecker and the spotted woodpecker, which used to frequent the area previously, are rarely sighted now. However, the tall trees still harbour many birds, such as the red-whiskered and the red-vented bulbuls, the sunbirds, the grey tit, the barbet, the ashy wren-warbler and the common warbler, the cheeky mynahs (both the common and jungle variety), the chittering parakeets, alexandrine and rose-ringed, the drongo, the female paradise flycatcher, the large pied wagtail and the pheasant-tailed jacana. The pariah and brahminy kites often wheel in the sky, graceful and sweeping. But the dovecote near the deer paddock, which looks like a miniature tower, stands desolate now, its entrances forlorn.

Rev. Elphick, in a letter, written in the 1930s describes the barbet humorously: '… a small green bird with a humorous face marked with grey feathers which makes him look as if he has got whiskers, and he makes a funny noise rather like a saxophone with a bilious attack …'

Lalbagh has a reputation of being one of the foremost botanical gardens in South and Southeast Asia, mainly because of the introduction of different species of

plants by its various superintendents, each of whom left an indelible impression on the growth of the gardens. John Cameron, with his connections at Kew Gardens, introduced many English vegetables and a variety of apple called 'Rome Beauty', which did very well. It is said that, in an effort to popularise the cultivation of chow chow, he used to go riding around the countryside, talking to farmers and encouraging them to grow it. He would also stand near the toll gates at Hosur to intercept and distribute fruits to the growers.

Krumbiegal also imported exotic flora for Lalbagh from Africa, Italy, Tasmania, Kenya, France, the Philippines, Burma, Thailand and Hungary. It was during H.C. Javaraya's tenure from 1932 to 1944 that many of the shady walks and avenues, such as Lovers' Avenue, Cypress Avenue and Cassia Avenue, came into being.

Lalbagh once had a zoo or menagerie on its premises. The animals included a black panther, kangaroos, tigers, deer, monkeys and an orangutan. The orangutan, a docile and loveable creature, which entertained visitors while frolicking with a wooden perambulator and a toy cart, was a great draw. Its death in April 1897, of acute diarrhoea, caused John Cameron a great deal of sorrow. The dovecote also contained a number of pigeons. There is a story that, at the time when birds were still kept in Lalbagh, the Maharani of Bajang and her husband offered Sir Mirza Ismail 5,000 rupees to house and feed her favourite parrot at Lalbagh. Sir Mirza, ever the gentleman, is said to have gently suggested an alternative use for the money. Thus, the funds were used to construct the 'fairy' fountain at Cubbon Park. The plague of 1899 and the new policy of the government to concentrate on the Mysore zoo caused the menagerie to close down, with its remaining animals and birds being donated to the Mysore zoo. Today, all that remains of the menagerie are the deer in their paddock, gentle graceful creatures with velvet eyes and sensitive faces that swallow the pared strips of chow chow and carrot given to them by young visitors, who get them from young vendors by the enclosure.

Cubbon Park, the other lung of Bangalore, with its extensive stretches of green that help to dissipate the pollution of traffic fumes, was planned and laid out in 1864 by Sir Richard Sankey, the then chief engineer of Mysore, but named

after Sir Mark Cubbon. The uniqueness of Cubbon Park is that it forms a beautiful verdant backdrop for the public buildings, such as the Attara Kacheri, the Sheshadri Iyer Memorial Library and the Vidhana Soudha, which further enhance its charm.

The statue of Sir Mark Cubbon was initially unveiled in front of the Attara Kacheri. It has now been moved to the rear of the building. Behind the building, the path descends through an impressive sweep of steps flanked by graceful stone urns and lordly lions to the former bandstand of Cubbon Park, where military bands played for the pleasure of the public. It was a cast iron structure built by Macfarlane and Company, the same firm that built the Glass House at Lalbagh. The bandstand was first installed in 1914 near the Sheshadri Iyer Memorial Library, but was moved to its present location in 1937. It stands in the middle of a garden, with benches and terraces around for those who prefer to enjoy their music while seated.

The practice of bands playing in the park began with the celebration to commemorate sixty years of Queen Victoria's rule. The spectators' enthuasistic response resulted in the performances becoming a regular feature. A letter in the Bangalore archives dated November 17, 1911, from the president of the Municipal Commission of the Civil and Military Station, Bangalore, to the president of the Municipal Council, Bangalore City, says: 'There is no doubt that the performances have been much appreciated by both the residents of the City and the Station, judging from the numbers that assemble in the park whenever the bands have played.' Occasions such as the silver jubilee of the Wodeyar rule in 1927 brought out even greater crowds to enjoy the music. In the 1920s, the bands would play on the fourth Thursday of every month. This custom was very popular and continued till the 1960s, when an orchestra used to perform once a week.

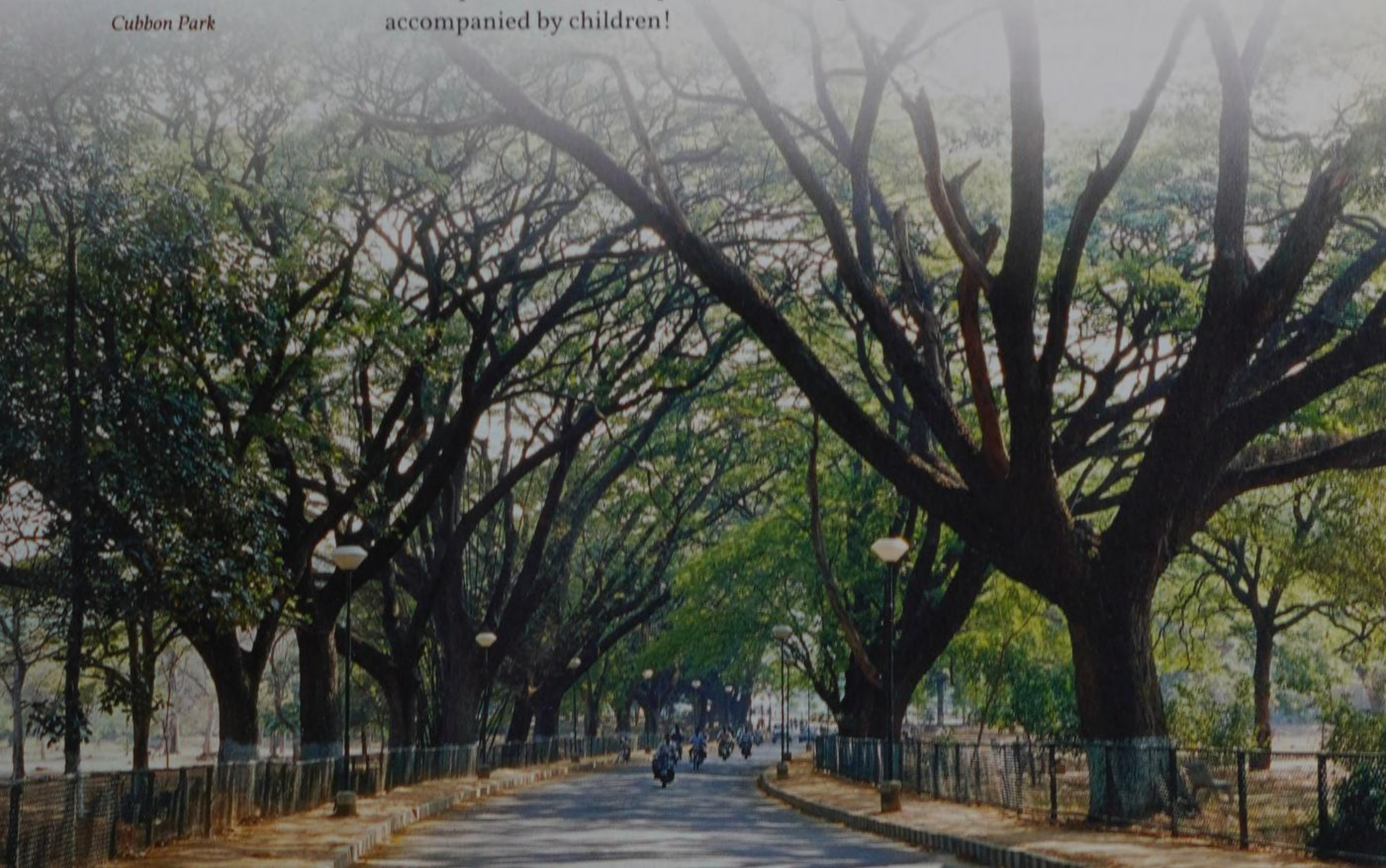
Old-time residents of Bangalore recall the walks they used to take in the late 1940s and early 1950s, a ritual much anticipated and enjoyed. Dressed in their Sunday best, frilly dresses with flounces and ribbons, they would go to the bandstand, from where they would promenade on what was originally a circular carriage road, to see life pass by and to be seen. The ritual included either a strawberry or vanilla ice cream in silver paper cups from the stand near the present Tennis Stadium, where

popcorn is now sold. With ice creams in hand, these Bangaloreans strolled to the fountain, beautifully lit and cascading.

The park's flowering trees serve as a backdrop to three statues—those of Jayachamarajendra Wodeyar, Queen Victoria and King Edward VII. The statue of Queen Victoria was unveiled in 1906 by the prince of Wales, George Frederic Ernest Albert. A good likeness, it was made by Sir Thomas Brock.

Inside Cubbon Park, a popular attraction is the Children's Park. Besides the usual swings and slides, it has a toy train which chugs its way around the circumference of the park. Outside the park, an amusing notice warns adults not to enter, unless accompanied by children!

Cubbon Park



Besides its two major parks, which are largely responsible for Bangalore's reputation as a green city, smaller ones such as Richards Park or Coles Park prove another point. They showcase how local corporations can pitch in and, with care and determination, improve the neighbourhood parks.

Today Bangalore has fewer home gardens than before, but the remaining ones do add to the beauty of the city. One charming home garden, which has won awards from the Bangalore Municipality for ten years, belongs to Captain and Mrs Subbanna of Lalitadiri in Basavanagudi. Their garden features a manicured lawn, a riot of flowers, a miniature waterfall that ripples in minute silvery cascades, and a serene pond that contains purple lotus flowers. Ferns and orchids hang from pots ensconced in nooks in verandas. Mrs Subbanna has beautified not only her own premises, but the conservancy area behind her house as well. She has converted the latter into a rose garden. Additionally, she has taken up small projects like the greening of the Vivesvarapuram Circle close by.

The nearly 100-year-old Subbanna house in Basavanagudi is equally well maintained, with a distinctive Indo-Portuguese ambience to it. Its high ceilings ensure that dwellers remain cool indoors. True grace resides in this house and its enchanting garden. If more homeowners would take a leaf out of Mrs Subbanna's book, perhaps Bangalore would regain its reputation as 'The Garden City'.

While cassandras bemoan the speed at which old bungalows are being replaced by apartment blocks, and the disappearance of the small but picturesque home gardens, one aspect offers a reprieve. Many modern constructions, including office blocks, do pay attention to the Garden City's image. They provide well-designed gardens and landscaped grounds. If only traffic roundabouts could be maintained by corporate entities, and if every public building was preserved with the pride accorded to the Vidhana Soudha, Bangalore might be able to reclaim its former charm.

The Trees of Bangalore

Bangalore is famous for its flowering trees, which fringe its broad avenues and narrow lanes, splashing the ground with their multi-hued blossoms and filling the air with their fragrance. Although many of these tall, long-time residents of

Bangalore have been cut down in the rush of construction, many still remain. Tree enthusiasts in the city are gradually waking up to the necessity of protecting our green heritage, and taking steps to ensure that more trees are planted.

Among the trees most beloved in Bangalore is the *sampige* or *champaka* (*Michelia champaca*). Sampige Road in Malleswaram is a delight to the senses when the trees on it are in full bloom. The flowers, which may be red, white, or yellow, have a sweet fragrance that makes them well suited to religious rituals.

Another distinctive tree that proliferates in Bangalore is the rain tree (*Enterolobium saman*), which is also called the 'singing tree' in its native habitat, the West Indies. It is a wonderful choice as an avenue tree, for its branches are like a canopy, spreading their shade everywhere. The chirping of the numerous cicadas that live on its trunk gave the tree its popular name in the West Indies. But, in India, it is the secretion of a watery fluid by the cicadas that made local people refer to it as the rain tree. The flowers are pretty pink clusters at the tip of panicle stalks, which give the impression of powder puffs.

In February and March, the jacaranda (*Jacaranda mimosifolia*) flowers across the city. The tree, with its nimbus of violet-blue sprays against the azure sky, is a breathtaking sight. Another spectacular flowering tree is the African tulip tree (*Spathodea campanulata*), which was introduced to India from central Africa. Now a favourite in Bangalore, its striking scarlet flowers are bell-shaped and bloom between August and December. Children enjoy squirting each other with the fluid from its buds. In their book, *Your Bangalore: The Trees*, S.G. Neginhal and M.A. Parthasarathy inform us that, as the wood of the tree is soft and cannot stand strong winds, its name is used to describe weak-willed people.

The cannonball tree (*Couroupita guianensis*) is known by common names which reflect its sanctity and appearance: *Sivalingam*, *Nagalingam*, and *Kailasapati*. Indigenous to South America and the West Indies, the tree bears its flowers on short stems on its trunk. The flowers have a strong scent, and appear to be protected by a snake hood. The cannonball-like fruits cluster on the trunk. The pulp and seeds of the fruit are said to be medicinal.

The starry frangipani (*Plumeria rubra*) flowers go by many names, including graveyard flower, pagoda tree, temple tree and many more. Its blooms remain strewn on the ground in many parts of Bangalore. These flowers blossom in clusters and have white waxy petals with a yellow centre. They are planted near temples, mosques, churches and often, graveyards. They are mostly red, pink or cream.

The gulmohur (*Delonix regia*), also known as 'Mayflower' and 'Flamboyant' in Bangalore, is originally from Madagascar. Like the bougainvillaea, it found its way to Mauritius, and thence to India. There is an apt description of the tree in a letter by Rev. Elphick in 1934—'To see a tree in full bloom is like looking upon a tree on fire from top to bottom'. It is often confused with the flame-of-the-forest (*Butea monosperma*), whose flowers are orange-red and shaped like a parrot's beak.

The copper pod (*Peltophorum pterocarpum*) is another tree that is found in abundance in Bangalore. It bears yellow flowers, but derives its name from the pods that

Flowers of Bangalore

turn copper. The city's other popular trees include the bottle brush (*Callistemon lanceolatus*), an evergreen tree with small but conspicuous flowers, whose numerous red stamens inspire its common name; the *konna* or Indian laburnum (*Cassia fistula*), with hanging sprays of golden-yellow flowers; and the *Tabebuias*, which blooms in golden-yellow, white, pale pink and rose red.

All over Bangalore, there are giant *ficus* trees, providing shade and shelter with their spreading branches and thick trunks. *Ficuses* are considered sacred because of their use in lighting the sacred fire for the Hindus. Another type of *ficus* is the buttercup tree, so-called because Krishna was said to have used the leaves of this tree, which are folded at the base, to carry butter. The sandal, the ashoka and the neem are the other trees found over most of Bangalore.

The trees mentioned above provide a mere glimpse into the variety found in the city. They are part of the collective heritage that makes Bangalore special. More trees have

to be planted to implement the decision of developing a green belt area. However, the trees that exist need to be protected if the city's unique character is to be preserved.

Tanks and Lakes

The early rulers of Bangalore, such as Kempe Gowda, were aware of the necessity to have an efficient and plentiful water supply for the town. Therefore, they dug many wells and built tanks, smaller ponds and the Kempambudhi and Ulsoor lakes. Unfortunately, some of these have vanished. Some tanks are beautiful constructions, with low parapet walls and carved symbols such as the lion figures characteristic of Kempe Gowda's reign. Many of the lakes became the venues for religious festivals—the Sampangi is linked to the Karaga festival, regular *jatras* are held on the banks of the Kempambudhi in honour of the goddess Kempamma, and the Karanjikere was attached to the Karanji Anjaneyaswami temple.

According to the late N. Lakshmana Rau, a distinguished administrator of the Bangalore City Corporation (1975-78), and M.A. Parthasarathy, chairman of the now defunct Bangalore Urban Arts Commission, these tanks were located in the same catchment area of each region; they formed a chain, and were dependent on each other. Thus, the surplus water from each lake flowed into another.

A century ago, Bangalore was supplied water through the Karanji system, by which unfiltered water was obtained from a number of tanks, ponds, wells and stepped ponds. At this time, the colourful *bhisti* or water-carrier was a familiar sight, bearing his goatskin water bag. His duties included supplying water to houses for the bathrooms and the kitchen. In 1896, under a scheme pioneered by Dewan Sheshadri Iyer, filtered water was made available.

The city's existing tanks include Kempambudhi, situated to the south-west of Gavipuram Guttahalli, and Halasoor—both dating back to Kempe Gowda's time. Near the Kempambudhi tank are two graceful towers built by Kempe Gowda. It is a vast tank, now dry and dirty, but was probably an impressive sight at one time. In the 1930s, a person named Bhairamma was said to have created a record by swimming in its waters for eighteen hours. Madiwala tank lies between Bannerghatta and

Hosur roads, Srinivagilu to the south-east of the city, Bellandur is to the south of the HAL airport, Yediyur on Kanakapura Road, while the Lalbagh and Sankey tanks were constructed in 1897.

However, the number of tanks in Bangalore has declined from 262 in the 1960s to eighty-two today. The present state of these and numerous smaller ponds leaves much to be desired. Many of the tanks have been converted into residential layouts, bus stands and stadia. Some have been reduced to slums. Among the reasons cited for this change are the failure to protect the beds, the neglect of the embankments, a decline in rainfall, the encroachment of tank beds for agriculture and construction, garbage dumping and the wild growth of water hyacinth. All these can trigger ecological and environmental problems such as the drying up of rivers and streams, leading to lesser migrations of seasonal birds. However, public-spirited citizens have tried to initiate moves to protect these tanks and lakes, and to ensure their safety.

In 1985, Lakshmana Rau was entrusted with the task of coming up with proposals for the preservation and restoration of existing tanks. The measures he outlined included the cleaning of polluted tanks, waterfront development, the planting of saplings, developing the bigger tanks as picnic spots with boating facilities, illuminated and ornamental parks, regional parks like the Lalbagh and Cubbon Park in tank beds, and developing parks in disused tank areas. His plans are yet to be realised.

It has been heartening to read that some lakes, such as the Vasanthapura Lake near ISRO Layout on Kanakapura Road, Ulsoor, Hebbal and Bellandur have been restored. The plans include desilting the lake, so that the earth dug out can be used to strengthen a bund at its edge, and repair of the nearby old stone mandapam. However, it does seem unlikely that Bangalore will ever become a city of tanks and lakes again.

Markets and Shops

Bangalore's markets have existed since the earliest times to cater to the needs of local people. In the beginning, craftspeople and tradesmen would congregate in certain areas to ply their trades. Though the local businesses have changed, these names linger on—such as Kumbarpet for potters, Kurubapet for shepherds, Aralepet for weavers, Balepet for bangles, Taragupet for grocers and Upparpet for salt-makers.

Buchanan has given us a detailed account of the market near Bangalore *pete* in his report on the areas under Tipu Sultan. He reveals a fascination for the sights, sounds and smells that assailed him. He refers to the mounds of products he saw—betel, tamarind, flowers, grain, cotton and silk goods. His statement that every coin of the realm was current in Bangalore reveals its significance as a market or trade centre then.

Lewis Rice, in the *Mysore Gazetteer* of 1897, draws a vivid picture of the open stalls and bazaars of Doddapet and other areas, which displayed their wares on tiers of shelves accessible to owners who sit among them, with customers standing or squatting on small ledges in front of the shops. He mentions the grain market, or Taragupet, where 'a perfect block of carts stops the way, their contents being discharged in heaps into the street, where they are measured ...' besides the cotton market, or Aralepet, where the verandas of warehouses 'are piled with bulging bales'.

In 1927, the British decided to build Russel Market, which even today is synonymous with quality and variety of food in its raw form. This square was earlier known as Bili Akki Palli, or White Rice Market. Under the British, the surrounding area, with its concentration of habitations and various locations of trades, acquired the name Blackpalli. Today, it is called Shivajinagar. A feature of this area is the intermixing and integration of religions, as is evident in its street names—Dharmaraja Koil Street, Meenakshi Koil Street, Ebrahim Sahib Street and Jain Temple Road. Here, the Jumma Masjid, the Dharmarayaswamy Temple and St Mary's Basilica co-exist side by side. Although there have been disturbances in this area in recent years, people of different religious denominations still live and work together. During the Karaga festival celebrated by the Tamils, the procession winds its way through both Hindu and Muslim areas.

Shivajinagar is a veritable warren of streets, each catering to a different clientele. Jain Temple Road is distinguished by its pawnshops and jewellers; Bamboo Bazaar Road, as its name implies, has shops dealing in bamboo and wooden beams; on Sultanji Gunta Road merchants sell materials for construction, while Tannery Road and Slaughter House Road need no further elaboration.

Russel Market, which was inaugurated in 1927

Russel Market was named after T.B. Russel, ICS, the president of the Municipal Commission, who conceived the idea of a market to meet the burgeoning needs of the Civil and Military Station. In 1915, there was a proposal to construct a new market on land acquired from the military authorities for 'a covered-in market, capable of including vegetable, mutton, beef and fish markets'. It was suggested that the market be erected on the maidan lying to the west of the Lady Curzon Hospital. However, matters were delayed for a while because the military authorities needed the land urgently to put up some temporary quarters for troops. The market was inaugurated by Hajee Sir Ismail Sait in 1927. According to an article in the *Deccan Herald* of January 24, 1982, the opening was conducted on a grand scale and cost the magnificent sum of 269 rupees and eight annas. The cantonment administration appointed a market sergeant to oversee the running of the market. Every Christmas, there would be a festive market show.

Hampers from Russel Market were sent out to European and other senior Indian government officials in other states in the 1940s. Each hamper, costing fifteen rupees per week, contained oranges and apples, besides peas (not available freely in Madras).

In a document dated October 15, 1927, found in the archives at Vidhana Soudha, Major K. Evans Gordon, secretary to the resident, mentions a surprise visit he paid to the market, accompanied by Mr Russell. He was impressed by the design and construction of the building, and appreciated its ample supply of fruits and vegetables. He noted that there was one stall devoted solely to the sale of ice, which had to be brought from Madras because the price of locally manufactured ice was high. Professional beggars and coolie boys pestered customers at the market then, as they do now. The English memsahibs would come to the market in their horse-drawn carriages along Broadway Road, which connected their bungalows to the square. Broadway Road is now known as Hazrat Kambal Posh Road, in honour of the Muslim holy man. Here there was, and still is, a pet shop with birds and rabbits in cages.

Because of the fire in the market in recent years, its character has been altered but an air of nostalgia still clings to it, particularly for the old timers.

The City Market, now called the Krishnarajendra Market, was inaugurated in 1928 by Sir Mirza Ismail. It was built in an architectural style similar to that of the Victoria Hospital, which stands opposite, with twin towers and Mangalore roof tiles. It is best seen and photographed just before festivals like Deepavali and Ugadi, when vendors are granted permission to display their wares on the pavements in front. The colourful display includes flowers of every hue among those meant for worship, such as jasmine, marigold, roses and kanakambaram, heaped in colourful mounds or strung and twisted into conical piles.

Flowers are an integral part of the appearance of women in the Garden City. That is one of the first things that strikes a visitor, especially if he or she is from the north. Whether they are college students, working women, or housewives—flowers adorn their hair, either cascading in strings on either side of their long braids, or in graceful *venis* ornamenting their chignons.

The old City Market (c.1997) now known as the Krishnarajendra Market

The floral colours of the market are augmented by piles of vermilion, saffron and kumkum, and vegetables like the famous green beans of Bangalore, purple brinjals or aubergines, mounds of cauliflower and cabbage, melons of different hues and textures, golden limes, bananas in a variety of lengths and seasonal fruits. Despite the presence of large crowds, the markets are among the safest places where one can shop.

Johnson Market was a later addition, built in 1929. It is of a different design, with a pillared front veranda leading into an inner area, which houses the meat and vegetable markets. It was previously a stable. The veranda is lined with shops. Compared to the grander and more active markets, it is simple but sufficient enough to cater to the needs of the area around.

Old accounts show that the present India Garage building, on St Mark's Road, was then called Cash Bazaar. It was an arcaded shopping centre for the residents of the Cantonment.

Newer markets, such as the ones at Malleswaram, Basavanagudi and Jayanagar, now offer as much variety. The covered and neatly laid-out Malleswaram market is known for its fresh vegetables and fruits. It also has shops selling bangles, materials for puja, such as wicks, betel leaves and nuts, cotton, incense, camphor and coloured powders. In addition, its shops stock plantain leaves, box-like food containers made from dried leaves and stitched-leaf plates, besides pictures of gods and goddesses.

An annual gathering that draws crowds is the mini-market or fair in November, when the precincts and vicinity of the Bull Temple in Basavanagudi come alive with people thronging the well-stocked stalls of a groundnut fair—Kadelakai Parishad. On sale are a variety of groundnuts, stacked in huge mounds, and groundnut sweets in syrup, coloured green, pink, red and white. Nearer the temple are the offerings in individual arrangements—coconuts draped with flowers in baskets, and glowing coils of jasmine and marigold. Originally started as a groundnut harvest offering to Nandi, Shiva's *vahana*, to ensure a good harvest in the years to come, it has now taken on all the magic, the bustle and the colour of a popular fair.

As with most fairs and festivals, there is a legend behind this one, too. Although history attributes the construction of the temple to Kempe Gowda I, legend refers to groundnut farmers who found their crops being trampled underfoot by nocturnal intruders. One such farmer, who had decided to teach the thief a lesson, attacked the intruder with a crowbar. It turned out to be a marauding bull! To his horror, he discovered at dawn that the bull had turned to stone, with the crowbar embedded in its back. Penitent that he had struck Basava, or the mount of Shiva, he decided to build a temple at the spot. But every night, the bull grew, so that it was always taller than the temple wall. One night, in a dream, Lord Shiva instructed the peasant to dig for a trident in front of the bull, asking him to affix it to its forehead. When this had been accomplished, the bull stopped growing and the temple could be completed. The first groundnuts were offered to him in gratitude, and to ensure bountiful harvests in the future.

The erstwhile South Parade, now known as Mahatma Gandhi Road, is upmarket, with new buildings like the Barton Centre and Oakshott Place (where Spencer's Superstore was) replacing the old. It caters mainly to the tastes of the sophisticated. Originally, it was a shopping promenade, which people visited not only to shop, but also to see and be seen. Now the entire character of the street, with its flowering bougainvillea at the beginning of the street on the left side, has changed, giving way to the Namma Metro project—a sad prophecy of what happens in the name of modernity. Commercial Street, on the other hand, is reputed to be over 100 years old. In its crowded warren of streets, one can buy everything from a pin to a sari at affordable prices. There is the Jeweller's Street alongside it, lined with shops selling silver and gold articles and ornaments, while a little lane off Dispensary Road has only tailoring shops. It is said that Winston Churchill bought his cigars at Commercial Street, one end of which has hardware shops.

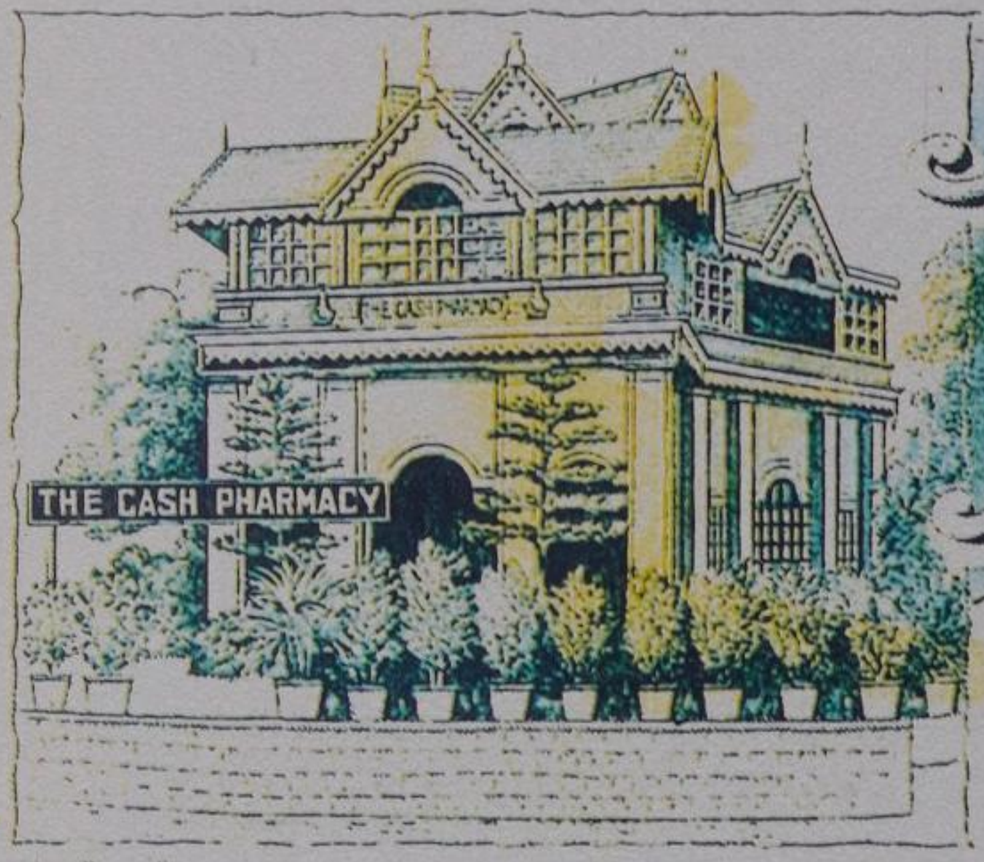
Chickpet used to be a popular shopping area till about fifty years ago. Old-time Bangaloreans recall its silk sari shops that would send their samples, on approval, to the homes of privileged patrons. Its bustling streets still offer a treat to the enterprising, those willing to brave the chaotic traffic.

Patterns of habitation and marketing have undergone a marked change over the years, shifting focus according to demand and supply. While some established

shops and shopping centres remain, many have changed hands and management styles. Malls, similar to those in Singapore, draw a lot of customers, yet there are those who prefer the personalised style of their regular haunts at Commercial Street or Chickpet.

Select Bookshop is one such unique establishment. It was run by K.B.K. Rao, who gave up a lucrative legal practice in Kurnool to open his second-hand bookshop on Museum Road, in a garage belonging to a friend and sympathiser, the orientalist Dr K. Robertson. It moved to M.G. Road before coming to its present location in a quiet lane off the bustling Brigade Road. Rao's son, K.K.S. Murthy, an engineer who

K.K.S. Murthy, the owner of Select Bookshop



ESTABLISHED 1908

The Prescription

No 95686 Date 8/8/38

Mr Shekhoff

The Cash Pharmacy

PHONE
No ~~88~~ 103

PHARMACEUTICAL CHEMISTS

St. Mark's Rd. : Bangalore

gave up his vocation to carry on his father's avocation—rare books—is a worthy successor. Books are piled anyhow in the little shop, but Murthy will find what you are looking for. Often, he has been known to even photocopy articles that he thinks would interest you. His son, K. Sanjay, is now in charge of the bookshop, located off Brigade Road.

The juxtaposition of indigenous markets and modern technology with rural allure is essential to the charm of Bangalore. It remains a booming town that has not yet grown into a metropolis, but retains much of the friendly warmth of the small

A prescription of a Cash Pharmacy receipt (1935)

town at its very heart. However, some feel that Bangalore is a little confused at the transformation that it has been subject to now and is still attempting to strike a balance in its identity.

The skyline of Bangalore is fast changing. It is beyond the scope of this book to list the edifices which have, unfortunately, already fallen prey to real estate development, such as the Elgin Mills building, or, the Cash Pharmacy, the quaint building at the corner of St Mark's Road and Residency Road. For a comprehensive listing of the architectural heritage of Bangalore, there is no better book to refer to than Issar's *The City Beautiful*.

the major kannada communities

Bangalore is a good station in that way for one meets all sorts of interesting people and many people whom one has known elsewhere are quite likely to turn up here.

~ Reverend Elphick, May 25, 1932,
in a letter to his mother

What Rev. Elphick said of Bangalore over three-fourths of a century ago is relevant even now, for the city attracts people from all over India. Even the Cassandras, who bemoan the lack of that special ambience which once gave the city its sobriquet 'The Garden City', still prefer to live here, given the choice. Its cosmopolitanism is one of the reasons why.

Since Bangalore is the capital of Karnataka, its predominant language is Kannada, but the city is multilingual. Through the years, the state has seen a pan-Indian influx of people who have settled here and continue to speak their own languages, such as Tamil, Telugu, Malayalam, Hindi and Marathi. In fact, Kannada is the mother tongue of only thirty-eight per cent of the city's people, although it is spoken by many more.

The term 'Karnataka' itself is the Sanskrit parallel of 'Karunadu', derived from the Dravidian language. It combines two words—*karu* and *nadu*, meaning 'black' and 'land' or country of black soil respectively. It is said that the epic *Mahabharata*

refers to it as Kunthala, and Tamil classics like the *Silappadhikaram*, call the people of Karnataka 'Karunadar', or people of 'Karunadu'. Thus, the word 'Kannada' itself could be a derivation of Karnataka, meaning the language and the land.

According to the *Bangalore District Gazetteer* of 1990 (1981 Census), the Hindus form its largest religious group, constituting 79.26 per cent of the population, Muslims 13.27 per cent and Christians 6.35 per cent. There are also 29,008 Jains, 468 Buddhists and 3,148 Sikhs.

The Kannada communities described in the thumbnail sketches in this chapter are the most populous or best-known ones, while the linguistic communities mentioned here are those who have made significant contributions to Karnataka and Bangalore from eighteenth century onwards.

Many of these Karnataka communities developed out of occupational categorisation but because of increased professional mobility, this does not hold good any more. Today, many in each community follow professions quite removed from their traditional means of livelihood.

According to Suresh Patil of the Anthropological Survey of India, Mysore, among the numerous Kannada-speaking communities in Bangalore, we should include the Vokkaligas, who are numerically, economically and politically significant, the Lingayats (both Vokkaligas and Lingayats have been described in an earlier chapter, emphasising their contribution to the educational sphere in Bangalore), the Agasas (or washermen), the Nayaks (or village watchmen and soldiers), the Bhovi (from 'bhavi' meaning 'well', referring to well-diggers and well-sinkers), the Gollas (from 'gopala' or protector of cows), the Kumbaras (or potters), the Bestas (or inland fishers), the Medaris (or basket-makers), the Nayindas (or barbers), the Raya Tawats (or descendants of cavalrymen from the Vijayanagara days), the Aradhyas and the Thammadis (or priests) and the Upparas, who manufacture salt.

The **Lingayats**, who belong to the Veerashaiva sect founded in the twelfth century by Basava, wear a distinguishing linga enclosed in a small silver box around the

A Lingayat wedding ceremony—dhare. *A coin is placed on a coconut which is held by the bride and groom together and then milk is poured over their hands by their parents*

neck. They are known for their *vachanas*, which are brief compositions in poetic prose. They are usually either Kannada- or Telugu-speaking, or both, and they were part of a reform movement that disagreed with many traditional forms of worship and ideas. They condemn sacrifices, believe in equality and are free from the constraints of caste, sex, or occupation. They encourage widow remarriage and the post-puberty marriage of women. They have done yeoman service by establishing educational institutions and free hostels. Veerashaivism was the state religion of the Wodeyars from 1399 to 1610.

The other numerically dominant caste in Bangalore—the **Vokkaligas**—are either Gowdas or Reddys. They are mainly agriculturalists. Their name originates from the root '*okku*', meaning 'to thresh'. The Reddys are Telugu-speaking; their name is considered to have been derived from '*ratta*', the owners and cultivators of large tracts of land.

The **Arasus or Ursus**, whose origins can be traced to the eleventh century, belong to the Rajapindi Kshatriya clan. Their lives have been closely linked to that of the royal house of Mysore—the Wodeyars. This alliance started during the reign of Raja Wodeyar (1578-1617), who defeated the viceroy of Vijayanagara, under whom the Ursus were chieftains of small principalities. Their abilities were appreciated by the Raja, who initiated the system of *dalavayi* or military chiefs. Many of the Ursus became *dalavayis*. The mother of Jayachamaraja Wodeyar belonged to one of these families. From this connection began the tradition of many Arasus becoming dewans to the Wodeyars, their chief task being to administer the affairs of the state.

The Ursus' fortunes fell during the time of Hyder Ali and Tipu Sultan. In 1847, twenty-one Ursus presented a report of their humiliating situation to Krishnaraja

Wodeyar III. The then British commissioner, who was sympathetic to their cause, decreed that they should be given a monthly income, besides state honours for marriages and other functions. The Ursus, who were Hindus and mostly Shaivites, were often educated along with the royal princes during the days of the monarchy.

A marriage custom distinctive to the Ursus is the *uruttene*, in which the bride and the bridegroom sit on a decorated swing and roll balls of flour and coconut to each other.

Despite being a small community—according to the *Bangalore District Gazetteer* of 1990, they numbered 2,982 in Bangalore—their contribution to society has been noteworthy. Well-known Ursus in the past include Maharani Kempanajammani Vani Vilas Sannidhana, Regent, who pioneered the cause of women's education; Krishnaraja Wodeyar IV of Mysore; Jayachamaraja Wodeyar, who was a philosopher, *kirtana* composer, musician, art lover, wild life conservationist and the scholar Dattatreya.

The royal Arasus wedding ceremony of Princess Vijayalakhammani of Mysore, 1941

The people of Coorg (now Kodagu) are called **Kodavas**. They differ quite strongly from the rest of the people of Karnataka in their appearance and customs. Several theories have been postulated about their origins. At various times, it has been stated that their ancestors were pre-Muslim Persians and Kurds, Greeks, Scythians and Aryans. Their martial tendencies and physical characteristics, such as height and light skin, point to a possibly northern origin.

Until 1956, Kodagu was a separate, Part 'C' state, which included both former commissioner's states and princely states governed by a government-approved chief commissioner. The heroic behaviour of Coorg volunteers, who loyally defended British strongholds, also resulted in the grateful British exempting the Kodavas from the 1861 Arms Act, which made it an offence for all other 'natives' to carry arms.

According to the *Bangalore District Gazetteer* of 1990, the Kodavas in Bangalore probably migrated to the city prior to Independence, when Kodagu was administered by the resident of the princely state of Mysore, who had his headquarters in Bangalore. He was also the chief commissioner of Coorg. As a consequence, and as a result of the Maharaja scouting around for new administrative talent, many Kodavas joined the Mysore Civil Service and rose to prominence. The population of the Kodavas in Bangalore in 1990 was 20,000 (*Bangalore District Gazetteer*).

Though the Kodavas do not acknowledge any particular god or religious head, they venerate their ancestors, Goddess Cauvery, the river deity, and Lord Iguthappa, the god of rain and cultivation since they are often landowners. Their traditional brass oil lamp or *thukku bilakku* is accorded great importance. It is lit morning and evening as part of the south Indian tradition for the well-being of the family. All important family decisions and events take place in front of this lamp. Agreements made or loans given or received before the lamp cannot be subverted, as that is considered sacrilege.

The main festivals of the Kodavas are the Cauvery Sankramana, the Kail Poldu and the Huthri. They also celebrate Ugadi, the New Year in the Deccan. Cauvery

Sankramana is held in October at Talacauvery, or the source of the river Cauvery at Bhagamandala in Kodagu, where ceremonies and pujas are held to invoke the blessings of the Goddess Cauvery. After *tirthodbhava*, when the Cauvery rises again, a pre-dawn puja is performed in every Kodava household. Huthri, or the harvest festival, is a colourful ceremony where the first sheaf of paddy is cut ceremonially to the cries of '*poli, poli, deva*', meaning 'increase, increase, O God' by the *yajamana* or master in the field. This is done after the lamp is worshipped, when a tray with betel leaf, areca nut and rice is carried around the lamp with great fanfare by the seniormost lady of the house, accompanied by torchbearers holding blazing stumps of plantain trees. The person nominated to carry the *kotthi* or bamboo container for the first ears of paddy, along with the *katthi* or knife with which to harvest them, mixes the *elakki puttu*, a dough of rice flour, fried gingelly seeds, bitter gourd peel, grated coconut, mashed plantain, milk, honey and tiny pebbles and coins. A small portion is placed on a plantain leaf, one for each resident. Each leaf is thrown individually at the ceiling, with the name of an ancestor called aloud each time. If the ball sticks to the ceiling, it signifies that the ancestor is pleased.

For Kail Poldu, or the arms festival, which falls on September 3 every year, knives and other hunting implements are polished, smeared with sandal paste, decorated with a scarlet hibiscus and kept in the puja room. After paying obeisance to them, the men participate in competitions, in which coconuts tied to the top of the tallest tree are shot at, besides other tests of martial skill. Many of these rituals revolve around the rice-growing seasons, as the Kodavas are basically agriculturists.

The Kodava costumes are extremely colourful. The distinctive features of the male attire are a white and gold turban, a long black overcoat or *kupsa*, tied at the waist with a red and gold cummerbund, which has a small silver dagger called a *peechekathi* tucked into it. The women look magnificent in their colourful saris worn in the Coorg style, with the pleats fanning out at the back, while the *pallu* is brought over the right shoulder and pinned with a large, elaborate brooch.

Their weddings differ from traditional Hindu ceremonies in that there is no sacred fire or priest. Pork is served at the wedding feasts. In the past, the rituals were

A Kodava bride and groom

spread over several days. However, they have now been simplified to accommodate more frenetic lifestyles. Many rituals promoting harmony and cooperation, such as *karikkumurippu*, are observed on the day preceding the wedding, where everyone joins in the cutting of vegetables and meat. The bridegroom is attired in a white *kupsa*, and a close relation dressed in a black *kupsa* cuts the stalks of banana plants before entering the marriage pandal, where there is a ceremonial exchange of jasmine garlands.

The Kodavas originally buried their dead, though cremation is now becoming more common. Gunshots carry the news of a death from village to village, besides indicating the arrival of close family members for the funeral.

Kodava men have made their mark in the armed services of the country. The best examples are Field Marshal K.M. Cariappa and General K.S. Thimayya, both of whom have roads named after them in Bangalore. Field Marshal Cariappa, born in 1899, was the first Indian chief of staff of the army. A popular anecdote about him has almost assumed legendary dimensions through numerous retellings. On the last day of the Indo-Pakistan War in 1965, his son (now retired Air Marshal) K.C. Cariappa was taken prisoner-of-war after being shot down in Pakistani airspace. Field Marshal Ayub Khan, who was then the president of Pakistan, had been one of General Cariappa's commanders when the latter was battalion commander in the North-West Frontier Province in 1946. He sent the then retired Indian Army chief a message that his son would be released if the general so wished. General Cariappa's answer was 'I will ask no favour for my son that I cannot secure for any soldier of the Indian Army. Look after all of them; they are all my sons, too.'

Field Marshal K.M.Cariappa

General K.S. Thimayya was the Chief of Army Staff from 1957 to 1961, after an illustrious career that included postings both inside and outside the country. It seems apt to mention some of his stints, such as the one with the British Commonwealth Force in Japan after its occupation. He also served with the Armed Forces Partition Subcommittee in 1947, when he succeeded in averting disaster during the traumatic time of Partition. He played a role in the battle for the Jo-ji La, which was most crucial during the Kashmir war which began on June 1, 1948. In Korea, he served as chairman of the Neutral Nations Repatriation Commission (NNRC) in 1953. After he retired, he was recalled to serve as the commander of the United Nations Peacekeeping Forces in Cyprus. He has a road named after him in Nicosia.

General K.S. Thimayya

Right: *A Bunt family (c.1900) where the members of the family from several generations appear in their distinctive garb*

The **Bunts** are a numerically small community, but many of them have played a prominent role in Bangalore. Although the community is considered to predate the Christian era, they started emigrating to Bangalore only in the 1950s, increasing in number after the reorganisation of states in 1956, when their homeland, Dakshina Kannada, merged with Karnataka.

The advent of land reforms after Independence, when many large holdings were fragmented, spurred the exodus of the Bunts, whose vocations began to expand beyond agriculture. Many Bunts went into medicine, engineering, banking and the hotel business.

The word Bunt comes from the Tulu language, meaning 'powerful man' or 'soldier'. However, with the advent of the Vijayanagara kings, their function shifted to that of landowners. The Bunts speak both Tulu and Kannada.

Because of the proximity of their homeland to Kerala—Kasaragod in present-day Kerala was part of Dakshina Kannada—both peoples share certain customs and social systems, such as *aliyasantanam*, whereby the line of succession or inheritance is traced through the female. This places Bunt women in a stronger position than their counterparts in other communities.

The Bunt New Year, celebrated in April, is called Bisu, when the house is decorated with paddy sheaves. On that auspicious morning, the celebrant's eyes should first

alight on a decorated altar with the first produce of the season, vegetables and fruits, gold coins and ornaments. The whole, complete with lighted lamps, is viewed in a strategically placed mirror.

Their weddings are simple affairs, with no priest, although this has changed in recent times. The main features are the *tali*, or marriage chain of black beads, and the *kai dhare* or *kanyadan*, a ceremony in which the parents pour water from a *kendi*, a pot with a snout, decorated with a coconut and coconut flowers. Widow remarriage is permitted among the Bunts.

Karnataka cuisine has been palpably enriched with the introduction of the popular and delicious Bunt dish, *kori roti* or chicken curry. Most Bunts are Hindus, but perform *bhootharadhana*, in which guardian spirits of the forest, village or family are worshipped.

The importance of the weaving communities in Bangalore may be gleaned from Buchanan's description of the city immediately after the fall of Tipu Sultan. Bangalore was a centre for cloth manufacture; its textile trade was second only to agriculture. Consequently, the textile artisans, who played a significant role in the economy, established a niche for their own social identity. Cloth production is a complex process, which involves fibre production, fibre processing, dyeing, spinning, fabric design, loom preparation and weaving. All these tasks were distributed between different communities, with each concentrating on a distinct aspect. For instance, the Gonigaru wove *gony* or gunny (coarse packing cloth). They raised, processed and wove hemp, which grew abundantly in and around Bangalore and was used to pack bales, and to make sacks for the storage or transport of goods.

The **Kurubas** (shepherds) wove *kamblis* or blankets of wool, ranging from the rough and coarse to the finest. The wool was not dyed, but woven in its natural colours. Its

water-repellant property made it popular during the rainy weather. According to the *Bellary Manual* of 1872, the wool was spun into thread, then treated with a paste of tamarind and water. For the fine blankets, the tamarind infusion was dispensed with, but the thread was stretched tight on a cot, boiling water was poured on it, and rubbed in until it was smooth.

The **Kuruhina Shettys**, also called the **Bilimaggas**, were an important community among the weavers. They wove white muslin. The word derives from *kurni* (*kuru* means wool) and *vanni* (sheep). They dispersed to Bellary, Coorg and Bangalore from the outskirts of Bangalore.

An important personage among them was Sakamma from the Doddamane family, who had been coffee planters in Coorg since the 1860s, a vocation still followed by her descendants. Born in 1878, she was widowed at the age of fourteen, but managed to educate her nephew's fourteen children. The Sakamma Coffee Works in Bangalore, which has branches all over the south, is a tribute to her managerial ability. She was a shining example of women's liberation at a time when the phrase was probably unknown. She was the first woman member of the Mysore Representative Assembly. In a landmark speech during the budget session of 1930, she highlighted the backwardness of women and recommended remedial measures. A philanthropist, she founded the Kuruhina Shetty Kendra Sangha and Hostel in Bangalore. In recognition of her services, she was awarded the Kaiser-i-Hind and the title of '*Lokasevaparayane*'.

The Sakamma Family. Sakamma is standing second from right

DHUNMAL & CAWAS
ABBAI DEDHEMEHER

a kaleidoscope of cultures and faiths i

The rulers of Karnataka were eclectic in their approach and attracted diverse people who made this land their home. That is why we find people from different religions and cultures at home in the city. The fusion of native and migrant communities has formed a colourful fabric of diverse culture groups and faiths.

Kempe Gowda brought with him soldiers from the Kuruba and Beda communities, traders and craftsmen from other communities, specially weavers from outside Bangalore, according to the *Karnataka Gazetteer,* 1990. The Marathas and Muslims came with the Bijapur and Mughal armies, as did the Turks and Afghans, who came here as mercenaries, some of whom fought for local kings against the British. Gujaratis and Marwaris arrived here as traders. Weavers and gardeners from Tamil Nadu came to the city when Bangalore was under the Mysore State. Marathas, Rajputs and Muslims came during the time of Tipu, while the Malayalees, Sindhis and Punjabis arrived after India gained independence in 1947.

Tamils

When you consider that Kempe Gowda's family is believed to have originated in Kanchipuram in present-day Tamil Nadu, it is not surprising that Tamils constitute a large section of Bangalore's population. The total number of Tamil-speaking people in Bangalore District in 1981 was 22.22 per cent of the total population, including Brahmins, non-Brahmins, Christians and Muslims. The migration patterns of the Tamils were impacted by religion, education and employment opportunities.

The Srivaishnavite saint, philosopher and social reformer, Ramanuja (1017-1137) was a Tamil born in Sriperumbudur, who taught at the famous temple in Srirangam. He had to flee from the reigning Chola king Vikramaditya VI for not acknowledging the superiority of Shaivism. He and his entourage reached Melkote, about 240 kilometres from Bangalore, where they settled after they found an abundant supply of *tiruman* (the sacred chalky powder used for anointing their foreheads). Legend has it that Ramanuja once dreamt that he had found an idol of Tirunarayana under a snake pit. So, he built a temple to the deity there.

People who accompanied the saint included scholars versed in temple service and their families, whose progeny were educated in Sanskrit and the sciences at various *mutts*. Subsequently, following the establishment of new temples, their priests and temple attendants, such as garland-makers, temple chariot attendants, palanquin-bearers, builders, artisans and sculptors, besides those proficient in rituals, settled close by. Their names were often indicative of their occupations. For instance, one family who served the temple had migrated from Katpadi in Tamil Nadu. Their task was to hold the sacred silver umbrella over the deity, hence they had the initial 'K' before their names, for *kudai* or umbrella.

The increasing need for temple servants in the next four or five centuries drew people from Tamil Nadu into Bangalore, particularly to the Venugopal Temple in Malleswaram and the Basava Temple in Basavanagudi. Both Vaishnavites (Iyengars) and Shaivites from Tamil Nadu came to Karnataka. Many were educated and absorbed into the flow of the city, though some did return to Tamil Nadu at a later date. Among those who went back were some disciples of Vedanta Desikar from

Satyakal, formerly called Satyamanagalam. Desikar had exhorted his disciples to go forth and spread his beliefs. One of these families settled at Rayampettai in Tamil Nadu. Much later, the curiosity of one family member led to the discovery of shared words and celebrations of certain typically Kannadiga festivals, such as Ugadi. It was through this search that she discovered her ancestors' reverse migration.

From the eighteenth century onwards, there was another migration from Tamil Nadu, especially during the reign of the Wodeyars. Mummadi Krishnaraja Wodeyar was a great patron of learning in Kannada and Sanskrit, who encouraged scholars to come to his court. The liberal-mindedness of the rulers can be gleaned from the work of Govinda Vaidya (1684), the court poet of Kanthirava Narasaraj I, who described the separate kitchens for Veerashaiva Lingayats, Srivaishnavas and the monastic members of all sects of the kingdom during the Vijayadashami festival at Mysore.

The third stage of this migration occurred as a result of increasing opportunities for English education and employment in Bangalore. Hostels in the city, such as the Hebbar Hostel in Gandhinagar for the Hebbars who came from Nuggenahalli and Saligram, catered to various people who relocated to the city.

In the late 1880s and early 1900s, with the establishment of a greater British administrative presence and institutions like the Indian Institute of Science, the city needed more government officials, scientists and scholars. The catholicity and liberal-mindedness of Krishnaraja Wodeyar IV, who encouraged men of talent and ability to join the service of the erstwhile Mysore State, brought in many luminaries.

Since Bangalore was a major trade and manufacturing centre, producing goods ranging from silk to ammunition, labourers and artisans from neighbouring Tamil Nadu came to the city from its earliest days. Lord Cornwallis' immense army, which marched against Tipu Sultan, was supported by Tamil support forces which included tent-makers, officers' servants, cooks (many were Christians), dhobis and others. Innes Munro (1780), referring to the military operations on the Coromandel Coast and the movements of the immense British army, mentions servants who

'spoke English well and often became very attached to their masters'. After the war was over, many of the Tamil servants stayed on in Bangalore. Tamil labour was brought in to build the Cantonment. They were recruited after the Great Plague of 1898, when the local labour for the textile mills was considerably reduced. Even buildings such as the Attara Kacheri and Vidhana Soudha utilised Tamil labour which was also used to construct tunnels, erect bridges, dig gold, lay rails and build dams and factories in Karnataka.

Dewan Sheshadri Iyer was an illustrious administrator of Tamil ancestry. He initiated numerous pioneering efforts to enhance economic progress.

The Mudaliars are the descendants of traders and contractors of Tamil origin from Arcot and Vellore. Many of them accompanied the British while the Cantonment was being established, and were responsible for the construction of several public buildings and works. A thriving, hard-working community, they include prominent educationists and landowners. A success story is that of Arcot

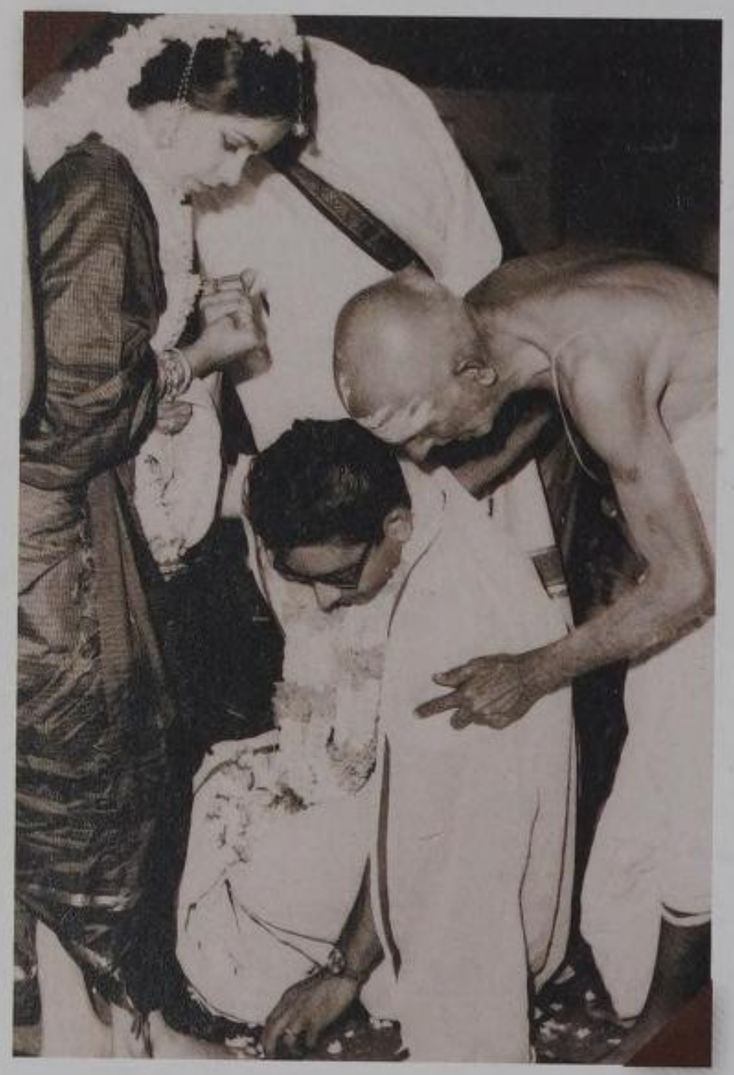
Left: *An old Mudaliar family group photo*

Dewan K. Sheshadri Iyer

Narayanaswamy Mudaliar, who was born in 1828. Initially he traded in vegetables between Bangalore and Madras when he was twenty-two years old, according to the *Cyclopedia of India*. He then added Madras salt to his list for trade, which was a lucrative commodity and he managed to establish a shop in the Cantonment area. He then became a contractor for the public offices of the Attara Kacheri designed by Col Sankey. He became a Rai Bahadur for his services, and did many charitable deeds such as building an orphanage, schools and helping during the famine of 1876-78.

The Tamils celebrate all the regional festivals of Karnataka, besides others uniquely their own, such as Pongal and the Tamil New Year, when their houses are decorated with mango and neem leaves. That's besides Gokulashtami, when rangoli patterns are drawn on the floor symbolising baby Krishna's footsteps coming into the house and the puja room, in addition to a cradle ceremony for baby Krishna, celebrated at night. Karthikai is another festival they celebrate. Newly harvested rice is cooked in milk on Pongal day, which comes after the winter solstice called Makara Sankranti. The next day, on Mattu Pongal, cows and bulls are taken out in a procession, their horns painted, their backs draped with decorated cloths, with anklets as ornamentation. In some Tamil communities, the man journeys to his sister's on Makara Sankranti, and gifts her sufficient money for purchasing *shikakai* or soapnut powder and oil for the auspicious ritual bath. On the third day of Makara Sankranti (Kanu Pandikai), Brahmins observe a ritual where leftover rice is made into balls with turmeric, lime or *chuna* and other ingredients. Women feed these to the crows to ensure the welfare of their brothers. At Karthikai Deepam, celebrated during November– December, Tamil houses are aglow with lamps as children burst crackers to commemorate Shiva's appearance as a fiery lingam at the moment of the birth of the universe.

The Tigalas or Tamil gardeners were brought to Karnataka by Hyder Ali in the eighteenth century to work on his gardens in Bangalore and Srirangapattana. They are worshippers of Draupadi and Dharmaraya, and are found in some concentration near the Dharmaraya temple in the heart of the city. They celebrate a festival called the Karaga in April, during Chaitra Pournami. This nine-day festival (originally celebrated for eleven days) takes its name from an unbaked pot or *karaga* made from



the sediment of a pond near the Sampangi tank. The pot, wrapped in red scarves, is then installed on the banks of the Sampangi tank in a *mantap*. The *Veerakumaras* or devotees sent to the festival to fulfil a *tigala*, or the family's vow, prostrate themselves in front of the *karaga* and pick up the swords arranged there and they accompany the priest, who balances the pot on his head all the way to the Dharmaraya temple. On a full moon day, the bearer of the *karaga,* who is selected for the task a year ahead and is dressed for the occasion in a sari and jewellery, installs the *karaga* in the sanctum sanctorum. Later, it is taken around the city in a colourful procession, stopping at the darga of Haji Mastan Tawakkal to receive the maulvi's homage, and then the procession returns to the temple before sunrise. The *karaga shakti* is the *shakti* of Draupadi, the consort of the Pandavas, who bravely suffered insult and sorrow. It is a memorable event, as the *karaga* is decorated with a tall floral headdress made of *mallige* or jasmine, and the *veerakumaras* indulge in some thrilling swordplay.

Parsis

At the corner of Queen's Road and Cunningham Road is an imposing and unusual building with gold-painted representations of flames on its gates and roof, and carvings of bulls on its pillars. This is the Parsi temple, called the Bai Dhanmai and Cawasji Dadabhai Dar-e-Meher, where a small group of Parsis worship and hold some of their traditional ceremonies. The temple is open only to Zoroastrians, or followers of Zoroaster, the prophet of the ancient religion of Iran.

The industrious Parsis are the descendants of Persians who migrated to India in the eighth century, when their country was overrun by the Arabs. A small band of Zoroastrians refused to convert and threatened with being put to the sword, they

A Tamil Brahmin (Iyer) wedding ceremony—the groom is putting a toe-ring on the bride's toe

fled to the island of Hormuz. Years later, most of them sailed to India where they landed, first at Diu and later at Sanjan in Gujarat. The Hindu ruler in Sanjan, Jadi Rana, allowed them to settle there.

According to the diamond-jubilee souvenir of the Parsi temple, the first recorded settlement of the community in Bangalore was in 1880. The numbers slowly increased until, in the second decade of this century, a need was felt for a *dar-e-meher*, or temple. The idea was first conceived by Seth Kaikhusroo Belgaumvala, but unfortunately he died before he could see his dream realised. On December 21, 1924, the foundation stone for the temple was laid by Bai Bachamai, the daughter of one of the benefactors of the temple, Seth Rustumji Boyce. The construction was supervised by Hormusji Markar, and the consecration ceremony was performed on February 8, 1926, on the death anniversary of the father of Seth Cawasji, who had donated 25,000 rupees towards the building. The first *Panthaki Sahib* or priest in charge of the fire temple was Ervad Pestonji Jamshedji Unvala, father of the present one, Nadirshah Unvala. The latter was elevated in 1996 to the position of high priest. He is a scholar versed in Iranian history, language and religious scriptures.

In the Zoroastrian religion, the universe is considered a battlefield where Ahura Mazda, the Supreme Deity, battles Ahriman (Satan). The Parsis do not subscribe to rebirth but believe that their souls are judged at Chinwad, or the Accountant's Bridge. Those who have been credited with good deeds cross the bridge to Heaven, but those with only a balance of bad deeds are sent to a neutral place. On the Day of Judgement, after the defeat of Satan, they will be judged again. The world will, thereafter, dissolve into chaos.

Parsi Fire Temple

On March 21, to coincide with the vernal equinox, the Parsis celebrate Jamshedi Navroz, named after the king who systematised the Parsi calendar. The Parsi New Year, for those who came to India, is in August. A penance is then offered through prayer during the preceding days. Along with food and prayers, gifts of food and clothing are distributed to the poor, in order to attract the benevolence of the departed and the forgiveness of ancestors for sins committed. A significant Parsi ritual is the initiation into the Zoroastrian faith, which usually takes place when a child is seven years old. The investiture ceremony includes the donning of the *sudre*, the sacred shirt of cotton with a front pocket to hold the owner's good deeds, and the *kusti*, the sacred cord of lamb's wool, which is wound three times around the waist and tied with four knots.

During the Parsi marriage ceremony, the hands of the couple are tied with a thread and while the priest blesses them they are asked questions before the gathered witnesses. But before this a silent drama with a veil, symbolising ignorance, is enacted between the bride and the bridegroom. After significant pronouncements by the priest, the veil is removed. The couple then sits next to each other.

The Parsi Navjote ceremony

Until the Tower of Silence came up near Hebbal in 1939, Bangalore's Parsi community buried its dead in a graveyard. Now, Parsi funerals involve placing the body on an iron grating in the Tower of Silence to be eaten by vultures. They do not believe in polluting the earth by burial or their sacred fire by cremation. The fire is the divine spark of the infinite light of Ahura Mazda, and is invested with the divine presence. It is for this reason that the sacred fire, fed by a special wood, is continually kept burning in the temple, in a room that only the priest can enter.

A Parsi who left his mark on the city was Sir Jehangir Kothari, a Karachi philanthropist, who visited Bangalore frequently during his globetrotting days. In 1932, he endowed the Lady Jehangir Kothari Memorial Hall, a circular building next

to the temple, in memory of his wife. According to the *Bangalore District Gazetteer* (1990), there are about 650 Parsis in Bangalore.

Persian Muslims

The *Bangalore Gazetteer* traces the first settlement of Muslims in Bangalore to the troops accompanying the Bijapur Sultan when he conquered Bangalore in 1637 and to the Mughal conquest under Kasim Khan in 1687. There were Muslims in the Vijayanagara army before that, although we do not know for certain whether any of them came to Bangalore. The Muslim community in Bangalore includes both Shias and Sunnis and the Persian Muslims, among whom were included the Pathans of Afghan origin, who came as mercenaries, the Arabs, the Kandaharis and the Baluchis, who arrived as horse and cloth traders.

The Persian Muslims have contributed much to the fabric of Bangalore's social, political and cultural life. One family, which is honoured by roads and a township named after them, is that of Sir Mirza Ismail, the distinguished Dewan of Mysore (1926-1941). Tracing their ancestry, we come across Ali Asker Shirazi who, with his brother, arrived from Persia in 1824 at the age of sixteen with a string of horses, which he sold to the British forces in Bangalore. According to a member of the family, he came with an entire retinue of horsemen, scribes, cooks, bakers, a mullah and even a goldsmith. The string of horses could well have been his trademark: it highlights his success in the trade, besides his trailblazing achievements in horse racing. Ali Asker established a reputation for breeding and dealing in fine horses, supplying the British Remount Depot, the Maharaja's stables and the military in the Civil and Military

Ali Asker Shirazi

Station in Bangalore with exceptional horses imported from Arabia and the Persian Gulf. Ali Asker's brother, unfortunately, drowned in the Cauvery when on his way back from Mysore with some horses. Both brothers are buried in the cemetery on Hosur Road.

Ali Asker imbued his sons with a strong sense of independence, encouraging them to strike out on their own, instead of entering government service. Although Ali Asker was not schooled in the formal sense of the word and could speak neither English nor Hindustani, he was obviously endowed with a sharp trading sense. He learnt to sign his name in Kannada, a measure of his adaptability to his new home. He became a good friend of Sir Mark Cubbon, who often visited his stables for a cup of tea and a chat.

The family house was in Richmond Town. The large, yellow house close to the St Gregorios Church used to stand in Arab Lines, so named because of the Arab horses which were stabled there. The church is situated where the stables originally stood.

Ali Asker was responsible for building many of the fine houses in Bangalore, including Balabrooie, a state guest house on Sankey Road. Although there is a great deal of conjecture about this unusual name, with some people attributing it to the Isle of Man where Cubbon was born (it is supposed to mean 'River Bank Farm'), while according to some members of the family, it could well have come from the Persian '*Bala beravi*' which, in Farsi, means 'May you rise higher'. Sir Mark Cubbon had asked Ali Asker to build a hundred or more houses for the British officials of the time, even offering him the land for free. But Ali Asker, with his sense of independence, insisted on buying the land

The family of Ali Asker, who is seated third from left

himself and constructing the houses. Ali Asker was known to have signed a petition to Sir John Lawrence, the then Viceroy (1864-69), expressing sorrow that the Mysore Maharaja's adopted son could inherit his property but not his kingdom. He was said to have had easy access to the Maharaja, who would entrust him with important messages to be conveyed to others.

Ali Asker's first wife, Khadu Bibi, was from a local family of affluent Ismaili Muslims. His second wife, Sheher Bano, was of Persian descent. Their eldest son, Mirza Mohammad Kasim, known affectionately as Aga Jan, was the father of Sir Mirza. The members of Sir Mirza's family on his maternal side were prominent Shia Muslims of Persian descent. One of them, Mashadi Hussain, built the fine Shia Nemazi mosque in Mumbai, also known as Mogul Masjid, with the help of masons whom he brought from Persia.

At the age of nine, Mirza Ismail, the grandson of Ali Asker, was selected to study with the Maharaja's select group of nine boys. Their curriculum included drill, infantry, cavalry, riding, cricket, football, tennis, polo and hunting. His close relationship with the royal family stemmed from this boyhood association with them. He graduated from Central College, Bangalore, and served with distinction in several government posts before becoming the dewan in 1926 at the age of forty-two. He served for fifteen years in the post, making a deep impression on all who knew him. Stories abound about how he used to go riding early in the morning, accompanied by an officer from the municipality. They would make a note of any untidiness or litter on the streets and, a fortnight later, he would ride by again to see if the irritant had been dealt with. He did much for the administration of Mysore, building bus

Sir Mirza Ismail

stations, supporting the decision to construct the Chamaraja Reservoir, deciding on land for religious purposes such as churches, and renovating the mosque built for the community by his grandfather. It was he who initiated the discussions for retrocession of the Civil and Military Station well before Independence. A scheme for partial retrocession was approved in 1946, but Independence followed soon after and the entire area was ceded to the Mysore government.

Sir Mirza Ismail's wife, Lady Mirza, was a woman of advanced thinking, whose volunteer work as the president of the Mysore State Women's Organisation won her the Kaiser-i-Hind gold medal.

The descendants of the family and those of other Persian forebears, such as the Namazis, the Khaleelis, the Ispahanis, the Shoostaris, the Kirmanis and many others who came later, are a fairly affluent community of 200-300 people who observe many traditional customs, notably Muharrum, the mourning for Imam Hussain, grandson of the Prophet Mohammad. Apart from the usual Indian Muslim religious occasions, the special festival celebrated by the Persian Muslims is Navroz, on March 21. On that occasion, the Koran occupies a place of honour, blessing the spread on the table, which includes auspicious items beginning with the Persian letters 'M' and 'S'. The artistic arrangement before the family, a promise of good luck and happiness, comprises food in plenty, including fish, milk and milk products, sweets, nuts and honey, fruits of the season, eggs as a symbol of new life, and a mirror. A special colour is chosen and announced in the almanac. The tablecloth, the sweets and the women's clothes are all of that shade.

Symbolism plays a large part in their ceremonies. During weddings, after the nikah, the bride swallows seven real pearls (as symbol of purity), laid out in a dish of butter. Two pieces of rock candy are rubbed over her head to ensure that her married life will always be sweet. When she intones her acceptance of the bridegroom as her husband, she does so with a gold coin on her tongue. An unusual feature is the joyous refrain of sounds which reverberate after the acceptance of the contract read out by the bridegroom's representative—a Middle Eastern ritual which is not found in the typical Indian Muslim ceremony. For the nikah, the bride wears green and for

the *jalwa* (viewing), she wears white, unlike the red usually worn in most Muslim weddings in India. A special type of hairstyling, called a *kundal,* graces the forehead of the bride, her hair is gummed down on the forehead in curls and curves, and these are decorated with sequins.

Richmond Town is now renamed Sir Mirza Ismail Nagar. Fittingly, the yellow board with the town's name is in front of the house where his grandfather lived.

Cutchi Memons (or Kutchi Memons)

The word 'Memon' originated from the Arabic word 'Momin' meaning 'blessed people' or the faithful. Descended from the Lohana community of Sind, who accepted Islam, the Cutchi Memons have integrated many ethnic traditions from Kutch in Gujarat, where they migrated after AD 947. According to the *Golden Jubilee Souvenir* of the Bombay Cutchi Memon Jamat, the community, which includes

Right: *A Cutchi Memon mother and child*

Extreme Right: *Khan Bahadur Hajee Ismail Sait*

various tribes named after their occupations, spread out after the British established control over Kutch in 1813. They settled in other British-occupied territories like Calcutta, Bombay and Madras to increase their trading opportunities. Many Cutchi Memon families in Bangalore have been in the city for three generations, some of them highly educated and qualified. Therefore, it is possible that the Memons began arriving here around the latter half of the nineteenth century and became successful merchants.

A group of young Cutchi Memon men—note the distinctive top hats

Khan Bahadur Hajee Sir Ismail Sait, a Cutchi Memon luminary, was born in Mysore on March 7, 1859. He became a well-known businessman, with establishments in the Kolar Gold Fields, Bangalore, Madras and other towns in south India. He wore many hats in his lifetime—banker, mill owner, exporter, importer, racehorse owner and philanthropist. He is best known for having donated money for the building of a beautiful mosque in Fraser Town and the Gosha Hospital in Shivajinagar. The British recognised his importance by giving him a replica of the key to Russel Market when it was opened. He was honoured with the Kaiser-i-Hind medal for his philanthropic work, knighted by George V at the Buckingham Palace and designated '*Fakhrut-Tujjar*', or the 'Pride of Merchants' by the Mysore government. His house, the Essex Lodge, was on Spencer Road in Fraser Town, where an apartment block named Belvedere Court now stands.

The other community member who had an impact on Bangalore was Jaffer Ibrahim Sait, proprietor of the popular and much visited Green Shop on Commercial Street. A pillar of the community, he served in all walks of life, becoming the mayor of

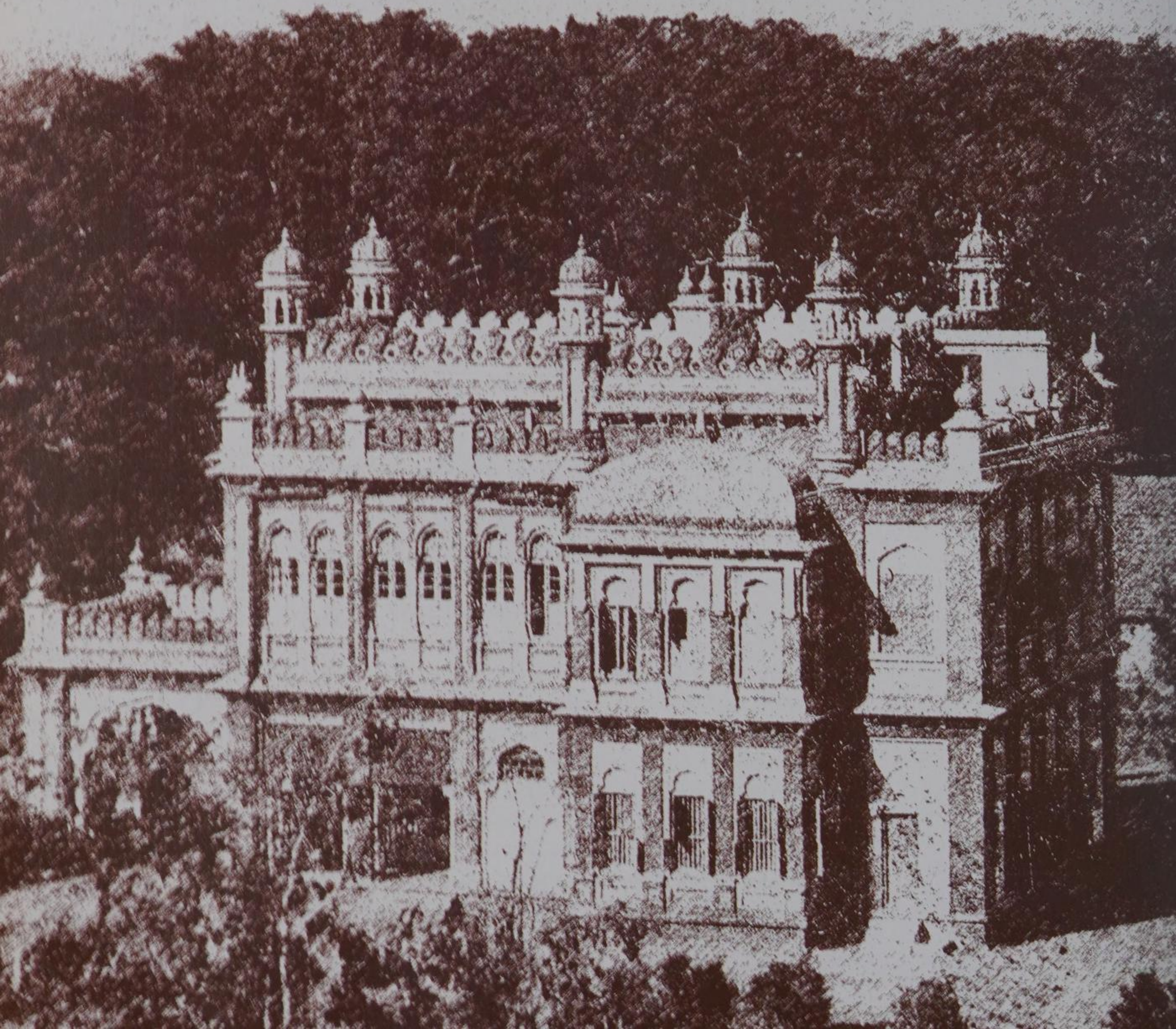
Bangalore in 1950; he also served as the president of the Cutchi Memon Society for many years, besides playing a significant role in hosting the numerous luminaries and royalty who visited Bangalore during those times.

The Cutchi Memons once wore a distinctive dress, which underwent changes over time. The women wore churidars, heavily embroidered or ornamented with gold and silver threads, a long kurta and different types of veils. For their weddings, they wore veils with *bandhani* work, which Kutch is known for. The veil was of a deep red, almost black in colour, ornamented with black *bandhani* or tie-and-dye. The men were impressive in their long shirt, trousers, waistcoat, jacket and a unique turban.

Navayats or Deccani Muslims

The Navayats, or the 'newly arrived', fled from Iraq towards the close of the seventh century to escape persecution. They arrived in Bhatkal and its environs, besides other ports in Karnataka, Goa and Maharashtra. One source has it that the word 'Navayati' originates from the Arabic '*nawwat*', which means 'sailor'. They are Sunnis, who married local women and adopted the local languages and dressing styles. In Karnataka, they spoke a dialect of Konkani, interspersed with Persian and Arabic words. They were chiefly traders, who maintained their accounts in Konkani written in the Arabic script.

M. Enayatullah Mehkri, after whom a traffic circle on Bellary Road is named, was the municipal commissioner of the Civil and Military Station in Bangalore. He was a descendant of Muslims who came from Syria as advisors to the Mughals during the time of Shah Jahan. In the mid-1930s, when he was a building contractor, he got the stretch of road leading from Hebbal Tank to the roundabout levelled at his own cost to alleviate the plight of the buffaloes, which strained to carry heavy loads up the then steep road. The then Maharaja of Mysore, Krishnaraja Wodeyar, heard of this deed, and named the roundabout, built in 1937, after the builder. Mehkri was also a freedom fighter, who spent six months in the Madras jail in the company of Rajaji and E.V. Ramaswamy Naicker.



a kaleidoscope of cultures and faiths ii

The Anglo-Indians

Bangalore was, in its day, a major centre of the Anglo-Indians and Domiciled Europeans who settled here for various reasons: the salubrious climate and garden atmosphere, the presence of a British cantonment which gave them employment opportunities, the number of schools which sprang up to cater to their children, in addition to the hospitable nature of the city.

Originally, the term 'Anglo-Indian' included Englishmen who had lived and worked in India for long, even if they chose to retire to England. They sometimes called themselves 'Domiciled Europeans'. By the 1920s, the term Anglo-Indian came to denote 'Eurasian', the offspring of European alliances with Indian women.

Historically, the British were but following the example of the Portuguese whose governor in the 1500s, Alfonso d'Albuquerque, encouraged his countrymen to marry daughters of the principal men of the land. The board of directors of the East India Company even provided an allowance of five rupees a month for every child

of a soldier in its ranks. The intention was to discourage the men from returning to England. This, the company hoped, would ensure that the men spent their time in the services of the company in India. They also contended that with this incentive to form alliances with local women, the progeny of these alliances would form a race distinct from the people of the soil, but with knowledge of the vernacular which would make their services invaluable. They would also swell the numbers in the army and, since they were already acclimatised to local conditions, they could serve as intermediaries and commercial agents during peacetime.

The fortunes of the Anglo-Indians rose and fell with the times. After a while, the British stockholders in the company became jealous of the Anglo-Indians, who were doing well. In 1795, the stockholders passed a resolution whereby all persons who were not descendants from European parents on both sides were disqualified from services in the army, except as fifers, drummers, bandsmen and farriers. Thus, deprived of their means of livelihood and education, many became mercenaries in the pay of enemy chieftains.

Bangalore offered the many Anglo-Indians and Domiciled Europeans not only an amenable climate but also several good English-medium schools. These schools were initially set up for the children of those Europeans and Anglo-Indians who could not or did not want to send their young ones to England for education. The schools, in turn, needed qualified staff, many of whom were from the community. Oldham Hall in Baldwin's School commemorates the efforts of the worthy Bishop Oldham, who was responsible for starting the school. Sir Henry Gidney was an early Anglo-Indian leader and a distinguished student of the school, which observes Gidney Day on June 9 with speeches and tributes to him.

In Bangalore, the Anglo-Indians lived in Austin Town, Richmond Town, Langford Town, McIver Town, Benson Town, Cleveland Town, Fraser Town, Cox Town, Cooke Town and Richards Town. Whitefield, then a village a few miles away, but now a part of Greater Bangalore, was a prominent Anglo-Indian settlement, founded in late 1882 and named after D.S. White, the founder of the Anglo-Indian Association of Madras. In 1880, the Mysore government donated 4,000 acres of land to the association, free of assessment for the first five years, to encourage industrial and

agricultural ventures. Some of them could not fulfil their commitment, but those who could, stayed on. The 1920 *Campbell's Directory* describes the area as having a railway station, two churches and forty resident families living in neat cottages and farms.

Many in the community had colourful ancestries. Ilse Sheldrake née Naderer, who has an Austrian and Indian heritage, now divides her time between Bangalore and England. Her father and his brother came all the way from Europe to India on their motorbikes in the 1920s and then decided to stay. Eric Stracey, a Bangalore boy from a well-known local family, who retired as Director General of Police, Tamil Nadu, the first such post in any Indian state—traced his ancestry to English, Indian, Portuguese, French and Dutch forebears. His childhood was spent in a large house with a tennis court in Richmond Town, for which his mother paid a rent of fifty rupees a month.

The late E.R. Wilson, schooled at St Joseph's, Bangalore, rose to become the first civilian and first Anglo-Indian Surveyor General of India. His ancestors were English from the maternal side and Portuguese from the paternal side. He married Rita Kohlhoff at St Patrick's Cathedral (as it was then) in 1934 and their reception was held at Funnel's, now the *Deccan Herald* office on M.G. Road.

Rita Kohlhoff's ancestors were Danish missionaries who came to Thanjavur in the early eighteenth century. One of them had been unofficially 'adopted' by the Reverend Bernard Schwartz, the well-known Danish missionary mentioned in Percival Spear's *The Nabobs* (1971). John Kohlhoff, referred to as Schwartz's protégé, took over the Reverend Schwartz's mission upon his death.

Richmond Town was largely inhabited by well-to-do Anglo-Indians. Alexandra Street was, however, very different then—its large houses were screened by flowering and fruit trees. Pacheco's, the auctioneers, has given way to a condominium—The Golden Threshold. The small park at the end of the street, where fitness freaks now exercise, had air-raid trenches dug around its perimeter during the war-years. The stadium opposite had a thicket of trees on a part of its bund and, before that, a small lake.

Old-time residents remember their days of youth with nostalgia—large monkey-top houses with compounds full of fruit trees that were ideal for climbing, such as custard apple, guava and mango, gardens, playgrounds with swings, slides, seesaws and long-jump pits and, in Ilse's case, a cowshed of tethered buffaloes ensuring a plentiful supply of milk, not only for the family, but for the neighbourhood as well.

The local girls loved to cycle. The late Jennifer White née Robey recalls renting cycles for two annas an hour, and spending carefree days in the 1950s going to Rustom Bagh, where Manipal Centre now stands. It was the house of an old Parsi gentleman, and had large wells. The young teenagers would often jump in and swim, no doubt unsuspected by their parents. Ilse remembers a Bangalore where she used to cycle against the injunctions of her mother all the way to Chickpet and City Market, often just to look at the colourful bangles. The late Olive Dozey of Dozey's Garage on South Parade remembered their *solar* topees with dark coloured chiffon veils, which were essential to keep out the sun. Most of them went to Bishop Cotton's, which was situated at a comfortable cycling distance. In many schools, such as Bishop Cotton's and Baldwin's, Anglo-Indians comprised at least half of each class.

They were a hospitable community, often keeping an open house. Ilse has fond memories of her childhood, when their family sat down to sumptuous meals at a huge dining table. The table was presided over by her granny, whom she obviously adored, with a big red enamel teapot from which she would pour coffee, which they drank with melted jaggery. She also remembers her granny's famed Christmas cake, and her OT (a potent hot drink)—a milk punch that was compounded of a lethal mixture of rum or brandy with lime juice, milk, water and spices such as cinnamon, nutmeg, cloves and ginger—the smell of which would linger in the house for days. Other families had different recipes for their OT. She reminisces about the rainy days when they stayed home to have hot French toast, and the sense of community they felt when people dropped in after dinner for coffee and conversation. Her cousin Brian Moore would play the piano for these gatherings. She also shared memories of the school where she was up to all kinds of innocent mischief, of the dances at the boys' school, and of going to Lakeview Restaurant (which still exists) on the then South Parade, for cold coffee and ice cream. She talks of the Italian POWs whom her generous granny had brought home for a good

meal of spaghetti. They responded by singing *O Sole Mio* in voices that made the rafters ring.

The Bowring Institute was once frequented mainly by Anglo-Indians. There were May Queen Balls to which young girls wore pastel dresses, with flowers in their hair. Olive Dozey, a stately octogenarian and one of the oldest members of the institute, remembered attending 'wonderful dances', where the women had little cards with slim pencils attached, to note down the names of the men who had asked them for particular dances. There were two important meeting places for young Anglo-Indians, one was Crown Café in Richmond Town, nicknamed 'Lovers' Nest', while the other was A.M. Bakery in Fraser Town. Another favourite venue for parties and dances was the Richmond Institute, now the Frank Anthony School.

A fun-loving community which loved music, its members often participated in musicals. Ralph Mitchell, who came from Madras to teach at Baldwin's in 1937 when he was twenty-two years old, organised musicals such as *Behind the Clouds* and *The Kentucky Minstrels*, with the cast consisting entirely of Anglo-Indians.

The late Eric Stracey was thankful that he was 'born and raised in Bangalore between the wars', for which he feels 'there was no better place and time'. He revealed in a sensitive and personal recollection that many of the Anglo-Indians felt as he did, that they were British, a feeling engendered by the climate, often misty in the winter, the use of English, and the Western dress and habits adopted by family and friends. These led to perceptions of being British and an identification of the community with them. This was further accentuated by the closeness of the community, which effectively isolated itself from other local communities. However, Stracey suffered a sea-change when he went on a long tour of northern and eastern India during his six-month break between school and college. He met enlightened, educated Indians, and read the works of Jawaharlal Nehru and Mahatma Gandhi. His perceptions transformed; he realised that he was 'an Indian of just another sort, an Anglo-Indian Indian'. His family is known for the success that its children achieved by dint of study and hard work. The eldest, Patrick, became an authority on conservation of forests and wildlife. Later, the Stracey Memorial School was established in their parents' memory on St Mark's Road as a

joint family effort, with the late Ralph Stracey, ICS, as its founder. The school, which was started on July 1, 1965, with one pupil, is now 1,100-strong.

After Independence, some Anglo-Indians decided to stay back, but many left for Canada, England and Australia. Among those who stayed on was the late Olive Dozey. Another family that elected to remain in Bangalore was that of the late Brigadier Donald White, whose mother was of French descent. Her father was a lawyer from Marseilles, who set up a practice in Tellicherry.

Like any other community, the Anglo-Indians include both the affluent and the indigent. About fifty years before Independence, the community made valuable contributions to Indian administration in the departments of Posts and Telegraphs, Railways and Military and Educational services, despite being less than 1,00,000-strong in the country.

St Mark's Cathedral Women's Guild, c. 1930

An Anglo-Indian wedding—Mr and Mrs Wilson outside the priest's house, St Patrick's Cathedral, April 1934

Maharashtrians

The Marathi-speaking population of Bangalore numbers about 50,000 and includes the Marathas (*kshatriyas*) and the *deshastha* Maharashtrians (immigrant Maratha Brahmins who have settled here). The community embraces both Shaivite and Vaishnavite Brahmins. Shahji Bhonsle, the father of Shivaji, brought in many Maharashtrians from his home state to help him in the military and administration. The soldiers distinguished themselves as cavalry and foot soldiers. The other settlers include Deshmukhs (chiefs of police and the revenue officials of districts, each in charge of a number of villages), Deshpandes (hereditary revenue accountants of districts), Kulkarnis (village accountants and keepers of records), Kanungos (expounders of the law: this is a Persian term) and Shirastedars (keepers of records). Later, they stayed on to be employed by Hyder and Tipu. Some are said to have arrived at a later date, with Peshwa Baji Rao during the invasion he led at the turn of the nineteenth century to avenge the insult of the royal cousins by Chanda Sahib. They fled the Mughal influence in the north, settling in Kumbakonam, Coimbatore and Mysore.

One family, which had originally distinguished itself in military service, then gained renown as advisors in high places, is the Badami family. Their ancestry dates back to the times of the Adil Shahi and the Nizam Shahi dynasties of the Bahamani kingdom. They were known as the *Dandina manethanadavaru* or the military family for their exploits. It was during the time of Hyder, whose cause they espoused, that they were given the *jagir* of Badami, from which they took their name.

Records kept by the family show that one of its scions, Bishtopant, deposed the Rani who had instigated the assassination of his older brother, and caused the principality to be annexed by the peshwas. As a reward, he was appointed to serve the Subah province of the celebrated hill fort of Badami by the peshwa. He remained there until it was captured by Hyder who, impressed by his military prowess, invited him to settle in Srirangapattana as *bakshi* (commander) of the cavalry. He surrendered to Colonel Wellesley after the siege of Srirangapattana. When the Mysore kingdom was reinstated under Krishnaraja Wodeyar, Bishtopant is said to have influenced the British to make Purnaiya its dewan. The two served as military and administrative heads respectively, and were a successful combination.

Facing page: *Young women from a family that was connected to Dewan Purnaiya's family. Although Kannada-speaking, they often married into the Thanjavur and Arni Maharashtrian groups*

The other famous Badami descendant was a nephew of Bishtopant, Lakshman Rao, who fought under Cubbon, was ADC to the late Chamaraja Wodeyar, and was honoured with the title Rao Bahadur. He died in 1880.

Another Maratha family with a long history is the Ghorpade family, who take their name from the monitor lizard, the *ghorpad*. In 1470, Mohammad Gawan of the Bahamani kingdom, ably assisted by Karna Sinh and his son Bhim Sinh of the Sisodia clan, took the hitherto unscalable hill fort of Vishalgarh in the Deccan. They attached a rope to the leg of the lizard and hauled themselves up, for which feat they earned the name 'Ghorpade'. Their ancestor, Sujan Sinh, had migrated to the Deccan in 1370. Shubha Krishna, the son of Karna Sinh, was the ancestor of Shivaji, while the Ghorpade clan originated from Karna Sinh and Bhim Sinh. Karna Sinh's descendants settled in different parts of Maharashtra and Karnataka.

Siddoji, one of the Ghorpades, acquired Sandur in the 1700s; it is now in the Bellary district of Karnataka. The present incumbent of Sandur, M.Y. Ghorpade, lives in Bangalore. He was the finance minister of Karnataka from 1972-77, and held the Rural Development and Panchayat Raj portfolio between 1989 and 1994. He is also a well-known photographer and author. In his book, *Sunlight and Shadows'* (1983), he notes that an ancestor, Murar Rao 'carved a niche for himself' in the Deccan and the south. Sandur was part of his larger kingdom.

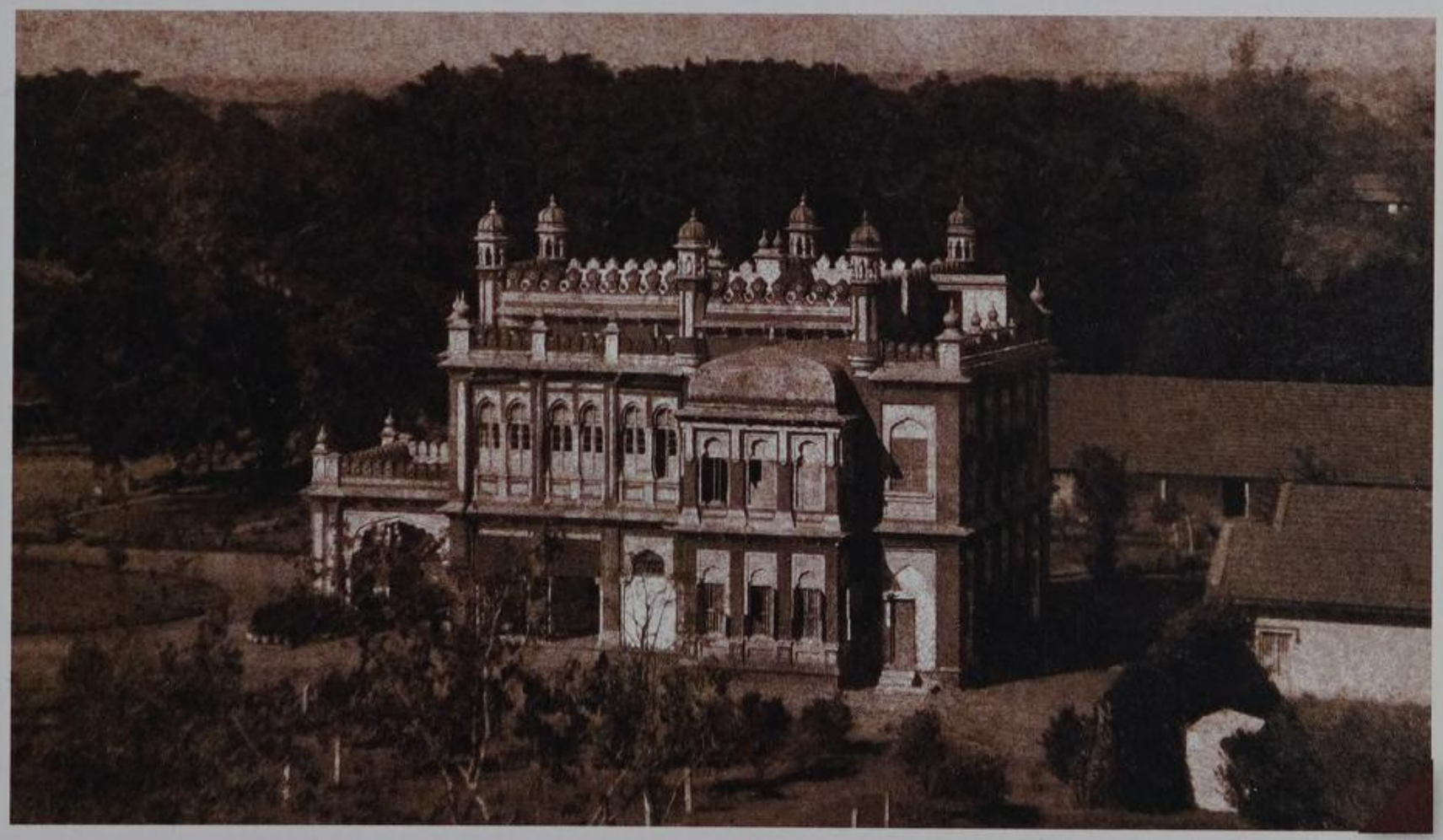
V.P. Madhava Rao, who served as dewan from 1906 to 1909, came to Bangalore from Kumbakonam after college, urged to do so by his British principal, who gauged a bright future for his intelligent pupil. He was born in 1850 in Thanjavur into a family of Maratha Brahmins, who emigrated from Satara after the Maratha conquest of Thanjavur. He was enthusiastic about the conservation of forests; he founded the Veterinary Department, set up a police training school in Mysore State and established the legislative council. He was also a firm believer in the empowerment of women. He was awarded the Kaiser-i-Hind gold medal for his services. It

V.P. Madhava Rao

was during his tenure that the power supply to the Cantonment was inaugurated. He was entrusted to build a *mutt* in Bangalore, the Shankara-Sarada Mutt, by Shri Shankaracharya Swamiji of Sringeri, with a landmark in the area named Shankarapuram after it. Patan Bhavan in Madhava Rao Nagar, an imposing stone mansion, was his residence. He also built another house, Patan Vilas, near the current race course, which was obviously meant for entertaining as it had a ballroom with elaborate anterooms for gentlemen and ladies. It was later sold, made into a hotel and recently demolished.

Sajjan Rao, who migrated from Mandya and after whom the Sajjan Rao Circle in Visveswarapuram is named, left his imprint on Bangalore. A businessman with interests in cloth and cotton, he is credited with building a students' hostel for the Marathas, the beautiful Sri Subramanya temple in Visweswarapuram, and a maternity home, among other endowments.

Many Maharashtrian families came from Thanjavur, Kumbakonam and other places, seeking employment with the Mysore State, which encouraged talent. The *deshastha* Brahmins and the Marathas settled in Karnataka very comfortably.



Patan Vilas

Although they still speak Marathi at home, they have adopted modifications in grammar and vocabulary from the local language.

Maharshtrian tailors are an occupational group renowned for their skills; many of them are Raos. One of them lives on Temple Street, off Commercial Street, in a house bought by his grandfather, Vithal Rao, who did military contract tailoring in Poona, and came to the Bangalore Cantonment with the British troops in the late 1800s. The old house, part of which still remains, has a beautifully carved, solid wooden door, original roof tiles and a central courtyard. The small lane is itself reminiscent of old Bangalore; a few of its street houses have stone seats by the entrance.

All these people still speak Marathi at home and observe Marathi festivals, although their occupations have changed. About fifty years ago, widows in maroon-red sarees in the traditional Maharashtrian style were a familiar sight in the area.

Their main settlement used to be in Malleswaram, which is the area of the Malleswara temple, which owes much to the munificence of Ekoji. During their New Year, called Gudi Padva (banner first), a flag draped around a vessel with mango leaves is hoisted atop a long pole. The community celebrates Ganesh Chaturthi with great fervour, besides Makara Sankranti, when an *aarti* is performed before children garlanded with chains of sugar candy, while *ber* fruit, sugarcane bits and stars of silver and gold are poured over them. They also perform a unique Tulsi puja on the *dwadasi* day after Deepavali, commemorating the marriage of the tulsi plant with a gooseberry branch; the gooseberry tree represents Vishnu, while the tulsi stands for the goddess Shree.

Syrian Christians

Among the Malayalee population that came to Bangalore in the late 1800s were a few Syrian Christians. This community, believed to be one of the oldest Christian communities in the world, traces its origin to the arrival of St Thomas at Muziris (present day Cranganore or Kodungallur) in AD 52. He converted several Malayalee Brahmins. Around AD 345, there was an influx of about 400 West Asian immigrants under the leadership of Thomas of Cana, who was granted the privileges and

permission to trade by the then king. Their liturgy was in Syriac, a dialect of Aramaic, the language of Jesus Christ, hence the term Syrian Christians. Later, there was a reformation, with the formation of a new church known as the Mar Thoma Syrian Church (with Malayalam replacing Syriac as the language of the liturgy) as distinct from the Jacobite Syrian Church (now known as the Orthodox Syrian Church), the Anglican Church and the Roman Catholic Church (whose influence came with the Portuguese and the work of St Francis Xavier). The Syrian Christians still retain their old Hindu customs of having a *tali* as a wedding symbol (except that it has a cross inscribed on it), the presence of oil lamps in many churches and the gift of the *mantrakodi* or wedding garments by the bridegroom to his bride.

Two Syrian Christians who rose to prominence in the then Mysore state were K. Chandy and K. Matthan. Rajasabhabhushanan K. Chandy, who was born in 1873 in Travancore, joined the Mysore State Service in 1894 and retired as first member of the Council. His descendants continue to live in Bangalore. Rajamantrapravina Dewan Bahadur K. Matthan was persuaded to join the Mysore State Service by K. Chandy in 1897 and he retired as first member of the Council. Rev. Elphick reports that when Matthan died in 1951, the memorial service at St Mark's Cathedral was full. In his letter, he notes that Matthan was unassuming, humble and helpful to both the Bishop Cotton's School and the cathedral.

Dewan Bahadur Matthan

Many Syrian Christians also joined the staff at the United Theological College. They enhanced its worth as scholars. The Indian nursing community in Bangalore also owes much to Syrian Christian nurses, who came to join the staff at the Vani Vilas Hospital in 1935.

Konkanis

There is a significant community of Konkani-speaking people in Bangalore, prominent among them being the Saraswats, Goud Saraswats and the Roman Catholics from Mangalore and Goa. Konkani is spoken even by the Siddhi tribals from Yellapur, who trace their roots to Africa. Konkani, which has its origins in the Indo-Aryan group of languages, has been enriched by contact with languages such as Kannada, Portuguese, Arabic, Malayalam, Marathi, Tulu, Hindi, English and Persian. However, its scripts are varied and a subject of controversy—Devanagri and Roman scripts are used in Goa, the Kannada script in Karnataka, Malayalam in Kerala, while some even use the Urdu-Persian script in Bhatkal.

The Saraswat community in Bangalore (which includes the Smartha Saraswats and the Vaishnava Madhvas) has contributed much to the propagation and development of the arts in particular. The name Saraswat is suggestive of the river Saraswati, along whose banks the ancestors of this Aryan community are said to have settled. Another theory suggests that they could be Kashmiri Brahmins who venerated Saraswati, the goddess of learning. A Saraswat prayer refers to the Kashmiris revering Saraswati. Prabhakar Nadkarni, a Saraswat historian, suggests that they moved southwards from Kashmir to Bihar, then to Goud Desh, the ancient name for Bengal (where, under the influence of Vallabhacharya, some converted to Vaishnavism, becoming Goud Saraswats). From there, they migrated to the Konkan coast and Goa in the twelfth century.

In Goa, they built many beautiful temples, including the famous ones to Mangeshi and Shanta Durga. However, because of the decline of trade, the capture of Goa by the Adil Shahi dynasty of Bijapur and its later Portuguese occupation, many Saraswats migrated to North and South Kanara with their gods and their Konkani language, though the Portuguese discouraged its script in a bid to encourage their own language.

A Saraswat bride

Facing page: *Lalita Ubhayaker*

It is said that, by 1510, many of the important works in Konkani were destroyed after they had been translated into Portuguese.

The earliest migrations of the Konkani are said to have been around AD 1310. In the sixteeenth century, most of them had left Goa for cities such as Bombay, Bangalore, Dharwar and Cochin in search of education and employment. Although they settled in such diverse parts, they adapted well to the local scene, interspersing their language with adoptions from the vernacular vocabulary.

Their names are indicative of their original occupations: such as Kulkarni (village accountant), Mallya (builder), Nayak (leader), Bhandari (treasurer) and Shenoy (accountant).

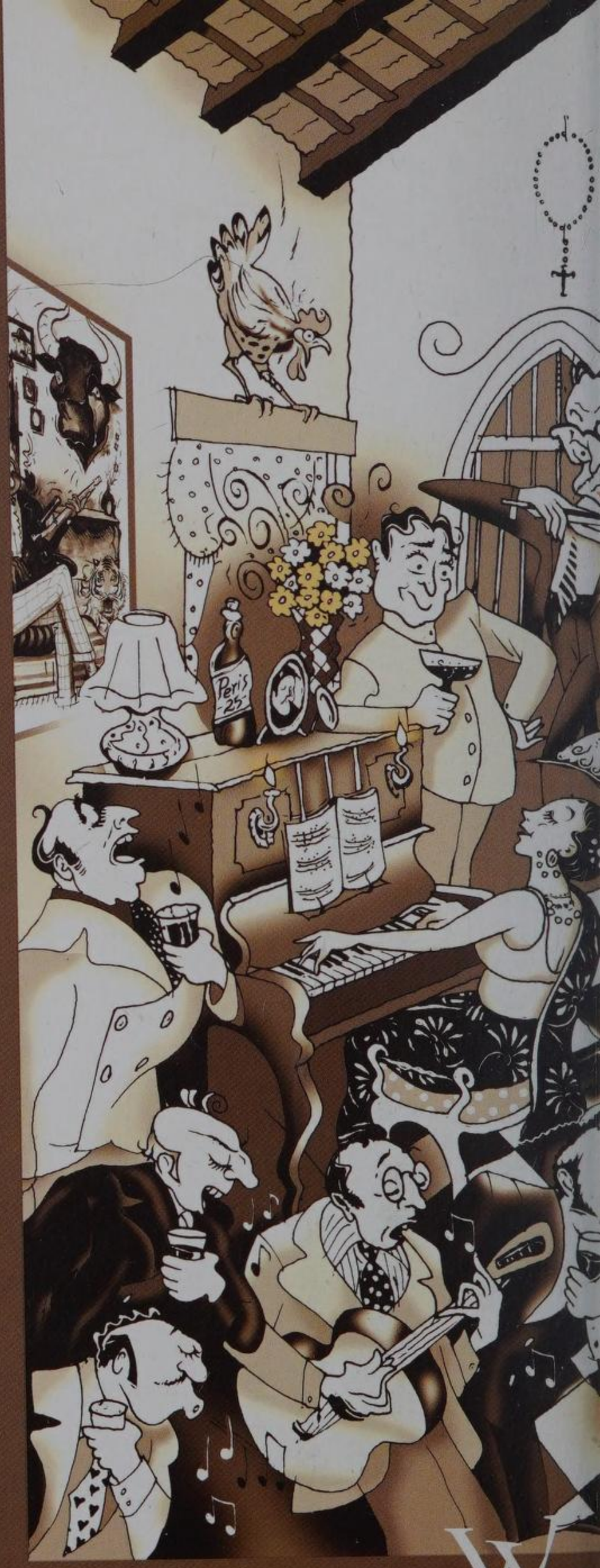
Their main festivals include Ugadi, Guru Purnima (when the sage Veda Muni Vyasa is honoured and meditated upon), Ganesh Chaturthi, and Varalakshmi Puja. The latter originates from the legend of a woman who gave a gooseberry to the Goddess Devi. Since then, she has been blessed with a shower of gold coins by the deity. During Navaratri, Deepavali, Kartik Purnima and Ramanavami, as with other communities, there is a synthesis of spiritual, social and seasonal elements that make for festive harmony. In Bangalore, the Saraswats settled in and around the Malleswaram area. Sadashivnagar takes its name from veteran freedom fighter Karnad Sadashiva Rao. Other Saraswats of note include philanthropists and those who have contributed to the cultural scene such as writer-actor Girish Karnad, musicians Pandit Dinkar Kaikini and Lalita Ubhayaker, badminton star Prakash Padukone and billiards champion A. Savur. The late Lalita Ubhayaker was a multi-faceted woman, known as much for her talents as for her philanthropic work. She formed a public charitable trust to coordinate and conduct the services of three organisations—Devnandan Yuva Sangeet Utsav to encourage young talent in

the country, Smriti Nandan which is a creative centre for children and Ashvasan Foundation which reaches out to senior citizens.

While the Saraswats and Goud Saraswats fled to escape conversion by the Portuguese, those who converted to Catholicism migrated to avoid Portuguese repression. The **Goan Christians**, while adopting the Christian faith, still adhered to their language in spite of a 1739-directive from the Portuguese government to all its public servants and Konkani Christians to stop speaking Konkani and start speaking Portuguese. Their traditions would have suffered for their 'unscriptural practices', so they fled to the more hospitable shores of Kanara.

The **Kanara Catholics** are often referred to as **Mangaloreans**. But Praxy Fernandes, author of the well-known book *The Tigers of Mysore*, avers that this is an inaccurate description, since their homes are to be found all over Uttara and Dakshina Kannada, not just in Mangalore. They bear Portuguese surnames such as De Souza, Fernandes, Mascarenhas, Coelho and Saldanha. The explanation for this phenomenon lies in the fact that, when the conversions were made by the Portuguese priests, they did not want the converts to retain their original surnames, which were indicative of caste, something Christanity does not recognise. Therefore, the priests or sponsors, as godfathers, conferred their own names on the converts. In recent times, however, there is a trend to revert to their original surnames. Some keep both names; the result is names such as Lobo Prabhu or De Mello Kamath.

As with the Syrian Christians, they have retained several Hindu customs, such as the *roce*, which is the purification of the bride and bridegroom in coconut milk, and the exchange of the *paan poad* or *nischita tamboolam*, or the sealing of the marriage ceremony with betel nuts and leaves, besides other auspicious items.



't go home till the morning. God save all of us.

The Konkanis are a prosperous, industrious people, who have made their mark in agriculture through coffee plantations, commerce and industries such as tiles and building, while many have left an impression through public service.

Telugus

The legendary Sir M. Visvesvaraya is perhaps the best known of the Telugu-speaking people in Bangalore. This community traces its origins to the time of the Vijayanagara empire, when many of its members were employed as *nayaks*. They were later absorbed by Hyder Ali. At the time of Buchanan's trip through Mysore and Bangalore, he must have seen several Telugu-speaking communities—the bangle-sellers, the weavers, the flower-sellers and the Telugu Chettiars from Tamil Nadu, who spoke Tamil.

Pages 234-35: *A cartoon of a Mangalorean Catholic wedding by the famed cartoonist Paul Fernandes*

Sir M. Visvesvaraya

After the reorganisation of the Indian states and the delineation of their borders, which were earlier more loosely defined or ambiguous, many Telugu-speaking people were absorbed into Karnataka. From there, they came to Bangalore, often for employment or education.

A small Telugu-speaking community, called the Jettys, who were professional wrestlers, are believed to be immigrants from northern India. Over the years, they have delighted crowds with their wrestling prowess during ceremonial occasions at the Mysore court.

Members of another Telugu community who have made inroads into the trading sphere are the Komatis or Shettys. Among their number are many well-known jewellers and textile merchants. Buchanan refers to the Komatis in his account of late eighteenth-century Bangalore.

The ancestors of Sir M. Visvesvaraya, who was the Dewan of Mysore for six years from 1912, had moved to Mysore from Mokshagundam in Andhra Pradesh, a

village in Kurnool, about 300 years ago. He was born in 1861 in Muddenahalli, about sixty kilometres from Bangalore. He was responsible for the establishment of the Mysore University, the Mysore Bank, the Bhadravathi Iron and Steel Works, and the Krishnarajasagar dam.

A well-known Telugu family which has contributed its services to the state is that of Madhav Rau, who was the dewan from 1941-1946. His son, Lakshmana Rau, was the administrator of the Bangalore City Corporation (1975-78). The first chief minister of Karnataka was K.C. Reddy, a renowned freedom fighter.

The Telugu community celebrates most of the festivals that Kannada-speaking people do, such as Ugadi, Gauri-Ganesha and Deepavali. One wedding custom practised by certain sections of the community is the *jeeraka bela*, when a ground mixture of cumin and jaggery is placed on the bride's head, denoting the blend of good and bad aspects of life. Sometimes, a hollow wooden stick containing the *mangalyu* or *tali* (which differs from group to group or between families) is held over the couple's head, signifying that they should move together, pulling in the same direction. Another is called the *talambralu*, which is a fun event, where the bride and groom compete to shower unbroken rice mixed with turmeric on each other. This denotes the couple's desire for happiness, enjoyment and contentment.

Other Communities

The **Marwaris** from Jodhpur arrived as regimental bankers to the British, following them in bullock carts to Bellary and thence to Bangalore, soon after the fall of Srirangapattana. They originally settled on and near Cavalry Road, but soon moved to other neighbourhoods, and diversified into trade and industry. Winston Churchill, who was in the city with his ponies and his establishment, talks of these financiers in his autobiography, referring to their interest charge of two per cent a month and how they 'made quite a good living out of it, considering they hardly ever had a bad debt'.

The **Gujaratis** started coming in the early 1900s, and were successful industrialists and traders. However, there is an earlier reference in Buchanan to this community who, he said, made the necessary arrangements for opening trade with Madras. They built temples and made educational donations to institutions.

A Telegu wedding ritual called the 'talambralu' where the bride and the groom shower unbroken rice with turmeric on each other—this symbolises the desire for happiness and contentment

The **Sindhis** came in two waves—the Multani bankers, so called because they came from Sind via Multan a hundred years ago, and the traders who came after Partition, when their homeland was absorbed by Pakistan.

There are, of course, many more communities which could be discussed, but it would be impossible within the scope of this book. What is noticeable about many of the communities that have been rooted here is the extent of their integration. Many families who were interviewed speak Kannada among themselves, correspond in the language and have adopted the customs and traditions of their new homeland, even while retaining some of their own. Lines of demarcation have blurred to the extent that, in the case of third and fourth generation settlers, even 'true Bangaloreans' admit that it would prove difficult to distinguish the immigrants from the earlier population.

festivals of bangalore

Customs represent the experience of mankind.

~ Henry Ward Beecher,
'Proverbs from Plymouth Pulpit', 1887

Many of the festivals celebrated in Bangalore by the Kannadigas are unique to Karnataka, while others replicate celebrations in other states, but with some differences. Some of the major festivals in Bangalore are Ugadi, Rama Navami, Gauri Ganesha, Dasara, Deepavali, Makara Sankranti, Ramzan, Muharram, the Prophet's Birthday and the Feast of St Mary.

Ugadi is the Kannadiga New Year day, according to the lunar calendar. It is usually observed on the first day of *Chaitra* (the first lunar month), which falls in March-April. On the occasion, doors and entrances are decorated with mango and neem leaves, which are believed to keep evil spirits away. The day starts with an oil bath, the donning of new clothes, the worship of the family deity and the exchange of *bevu bella,* or neem leaves mixed with jaggery. This mixing of the bitter with the sweet signifies the acceptance with equanimity of the happiness and sorrows of life. In the evening, people observe what is called a *panchanga shravana*, when the annual forecast is predicted for each member of the family, read aloud from the almanac or *panchanga*, which is worshipped. The day after Ugadi is nowadays

celebrated with much gusto; non-vegetarian food, which was traditionally not served on Ugadi, is now prepared. Some people indulge in gambling, as is popular during Diwali.

Lord Rama's birthday, or **Shri Rama Navami**, is commemorated on the ninth day of the first half of *Chaitra* (April-May). Local classical music lovers look forward to concerts by renowned musicians, such as vocalists Yesudas and Sudha Raghunathan and violinist Kunnakudi Vaidyanathan, throughout the month at the Fort High School grounds. One Bangalorean, who used to live in Madras when young, remembers coming here every year, just to attend these concerts. She recalls with pleasure the last day of one festival, which culminated in a concert by the renowned singer M.S. Subbulakshmi. She also recollects the pots of *neer majjige* or *moru* —buttermilk with coriander leaves and asafoetida or cardamom— placed at street corners during the festival. Metal tumblers of the liquid were distributed to passers-by to quench their thirst.

Gauri Ganesha is celebrated in August-September, both publicly and privately. Idols of the lovable, pot-bellied, elephant god, believed to be the remover of obstacles, are installed in a *mantapa* made of bamboo, decorated with banana leaves, sugarcane and palm fronds. These *mantapas* are erected all over Bangalore. The fragrant *sevanthige* flower, in season then, is used for worship. Women prepare the god's favourite dish, *kadubu*. A ritual bath early in the morning is followed by the worship of Ganesha, during which his numerous

virtues are extolled and his various names, such as Gajamukha, Lambodara and Ekadanta, are recited. There are several charming customs observed on this day, though many of these are slowly dying out. One such custom requires that *sumangalis* (married women) fill *morams*, or wedge-shaped cane trays used to sift grain, with toiletries, blouse pieces and other items—called *marada bagina*—to be given to five other *sumangalis*. Affluent people use *morams* made of silver. The festival lasts for nine days and on the last day the Ganesha idols are taken in a procession to a tank, where they are immersed.

Dasara, which is a state festival in Karnataka, is celebrated in September-October for ten days. It commemorates both the victory of the warrior goddess Durga over the buffalo-demon Mahishasura, and that of Rama over Ravana. One of the features of this festival, particularly among the Tamils, is the display of dolls or *kolu*, mounted on decorated steps numbering three, five or seven, a custom which has since been adopted by other communities. The collection is comprehensive, including all types of figures collected over the years, such as Dresden figurines brought by relatives from abroad, which somehow signified a person of stature in the past.

Earlier, as a mark of respect to the erstwhile rulers of Mysore, the display would often be topped by miniature replicas of the Maharaja and his Maharani. One

A display of dolls during Dasara

Facing page: *Ganesha Festival*

Page 242-43: *Kadelakai Parishad or the Groundnut Festival*

well-to-do person is reported to have embellished the images of the Maharaja and his consort with real diamond jewellery! Dasara gradually grew to be an occasion to exhibit one's wealth. Silver replicas of clocks, musical instruments, cradles and kitchen utensils including perfectly crafted tiffin carriers, were often made in order to promote craftsmanship. Local artisans vied with each other to execute more impressive models each year. It was also a social occasion that encouraged creativity, for children were encouraged to make miniature gardens, complete with ponds and hills, in their own backyards or gardens.

This ritual of exhibiting dolls (*Bombe Hubba*) was also popular among Mysoreans. It dates back to the Vijayanagara times. A part of the Mysore royal palace, called the Doll's Pavilion, is reserved for the display of dolls during the ten days of Navratri and Vijayadashami. While Dasara is celebrated on a small scale in Bangalore, the festival has reached glorious heights in Mysore.

Makara Sankranti coincides with the Tamil **Pongal**, which is celebrated on January 14. It marks the ascent of the sun's journey to the north. It is also a harvest celebration. *Ellu-bella*, or a mixture of jaggery and sesame, is exchanged on trays, which include sugar-moulded dolls or birds, and gaily painted wooden toys from Channapattana. On the streets colourfully bedecked cows with their horns brightly painted are taken out in procession.

A pilgrimage takes place on this day at Shivaganga Hill, fifty-one kilometres from Bangalore. According to legend, Lord Shiva settled at several places as the bearer of the Ganga or *Gangadhara*; Shivaganga is one of these locations. The cyclical welling at the local spring is used as *pavitra tirtha* or holy water to anoint Lord Gangadhareswara and the goddess Honnadevi. Since Makara Sankranti marks the entry of the sun into Capricorn or *makara*, newly harvested rice, cooked into a dish called *huggi*, is eaten with the *ellu-bella*. Cows, adorned and fed, are walked over the embers at an appointed place, testifying to their sacredness and spiritual strength.

Among the Muslim festivals celebrated by the community are **Ramzan** or Ramadan, the prophet's birthday and **Muharram**.

Muslims praying on Ramadan at the Quddus Saheb Eidgah

Because the Islamic calendar is based on the lunar movements which make for a lunar year being eleven days shorter than a solar year, sometimes months and days shift so that Ramzan can be celebrated during the winter or may drift into summer. They do not just abstain from food and drink, but they also have to concentrate on good behaviour, eschewing all forms of enjoyment and diversions. Fasting is undertaken as it is the only way to experience hunger in order to have compassion for those who go hungry. The only exceptions to those that fast are the old, the infirm, the sick or those who are younger than the prescribed age when fasting is incumbent on them.

Before dawn, for *Sehri*, people eat according to their traditions. After sunset the fast is broken by eating a date or a pinch of salt, followed by the *Iftar,* which can be simple or elaborate. It is customary to invite relations, neighbours or friends to share the *Iftar* with them, or send special trays to each other and to their less-fortunate acquaintances.

Muslim neighbourhoods of the city look festive with pretty lights and food stalls selling mouth-watering sweets and other delicacies. Shivajinagar, City market, Tilaknagar and Fraser Town are the best haunts for good food. Samosas and haleem are sold all night sometimes under banners that proclaim the same. Haleem is made of wheat, lentils and meat, sprinkled with spices, and it is cooked for seven to eight hours on a low flame. One inhabitant talked of a dish called 'aash' which is a healthy mixture of rice and moong dal with meat balls. The feast is marked by night prayers family dinners.

After the lunar month of Ramzan, when the new moon is sighted, preparations begin for Eid. On that day a certain amount of money is given to charity. This money is called *Fitra* hence 'Eid-ul-Fitr'. Children are especially cared for; they wear traditional ethnic clothes and henna, and gifts of money are given to them by elders.

The **Prophet's birthday** is celebrated with expressions of joy and solemnity by Muslims universally. Processions are taken out, prayer meetings are held and qawwalis are arranged at many venues; the singers sing verses in praise of the Prophet and His life. The whole month in which the Prophet's birthday falls

JESUS

Facing page: *St Mary's procession*

(Rabi-ul-Awwal) is celebrated with get-togethers. It is also considered auspicious for weddings.

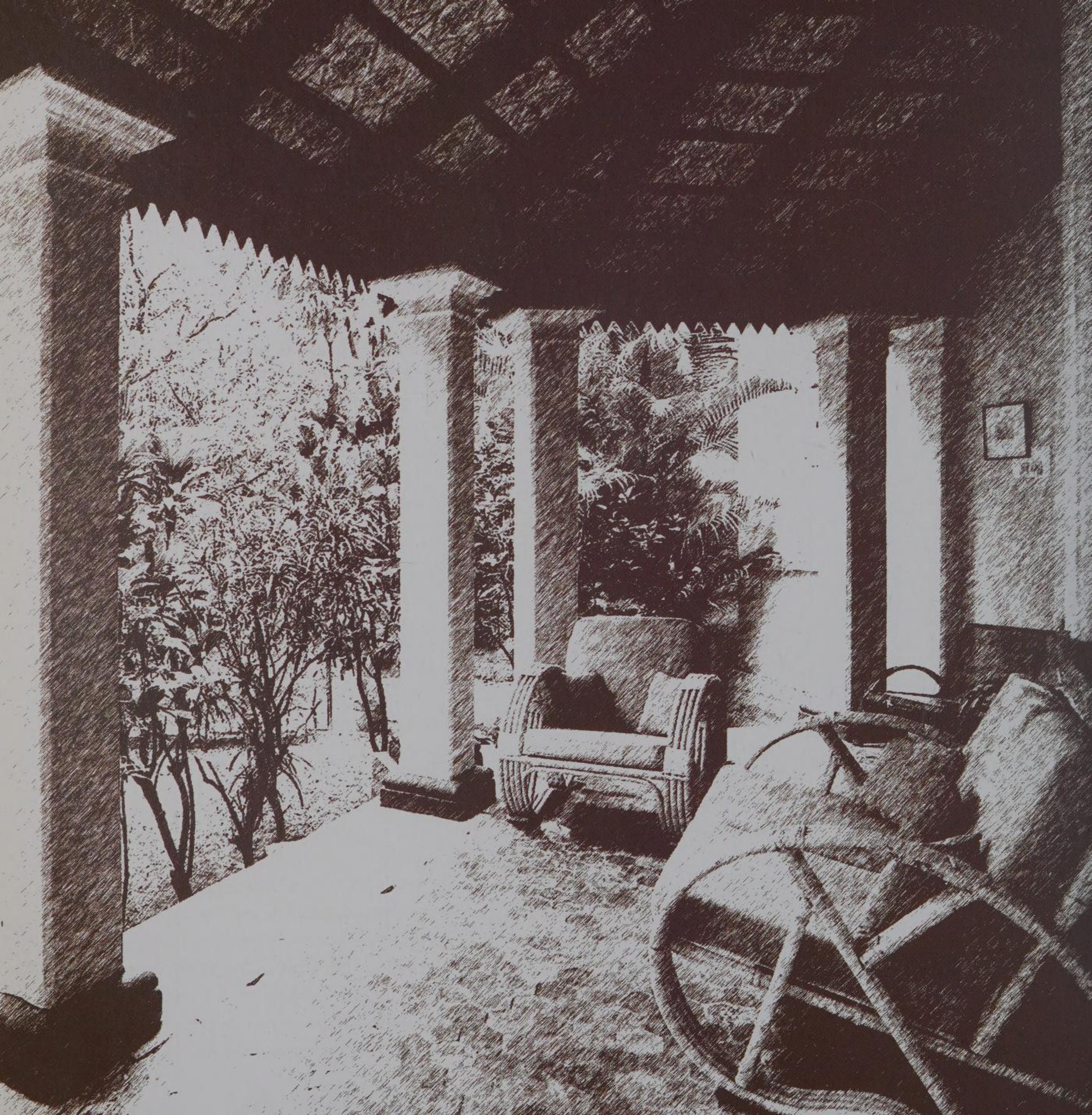
Muharram is the first month of the lunar calendar and is a month of mourning for the martyrdom of Hussain, the grandson of Prophet Mohammad. Although observed by the Sunni Muslims, it is looked on with respect by all of the community.

The **Feast of St Mary** is celebrated with tremendous piety and enthusiasm by not just the Christians in Bangalore, but also by people of other faiths. It falls in the period of ten days from the end August to September 8, which is supposed to be Virgin Mary's birthday. On the last day, the blessed sacrament is taken out in a chariot, followed by a huge procession of devotees.

For nine days before this, novena is said. A traditional flag is hoisted on the first day to start the proceedings. On the last day, Masses are held beginning with the rosary at four in the morning. Most people are clad in saffron and some in pink. The languages of the Mass include Telugu, Kannada, Tamil and English.

The Lady is lovingly referred to as *Arogya Mathe* or Mother of Health. According to a report by a journalist (Odeal D'Souza in DNA dated Sept 9, 2012) it is observed as a harvest festival by Catholic Konkanis who get the paddy blessed in church and cook a dish with three, five or nine kinds of vegetables with a sprinkling of crushed paddy on it.

People from Tamil Nadu and neighbouring Andhra Pradesh attend the festival, increasing the throngs necessitating enhanced security measures and an increased number of volunteers, who help to contain, inform and direct the masses.



bangalore today and tomorrow

The only way to predict the future is to have the power to shape the future.

~ Eric Hoffer,
'The Passionate State of Mind', 1954

Asia's fastest growing city. The metro of the future. Twenty years ago, Bangalore's population hovered at about three million; the projected growth for 2010 was ten million. Once known as the Garden City, Bangalore has now accumulated a number of other sobriquets, as investment and immigrants have poured in over the years. Today it is often known as the Silicon Valley of India. Among its other known sobriquets are Infotech City, Biotech City, Fashion Capital, Horticultural Capital, Aerospace City, Spa City, Beer City and lately, the not-so-nice, Garbage City and Pothole City!

The arrival of Texas Instruments in 1984 triggered the city's Information Technology (IT) boom, leading to the recognition of the city as a global brand. Today, IT activity in Karnataka is concentrated mainly in Bangalore, as 94 to 96 per cent of its exports were routed through the local Software Technology Parks of India (STPI). According to *Karnataka.com*, the state's software exports touched 19,500 crore rupees the first six months of the 2007-2008 fiscal year, against 16,000 crores in a corresponding period the previous year. Bangalore accounted for 90 per cent of this.

BROADCOM
firstsource

Tech Park

The city is home to about 1,700 software companies, employing 3,10,000 people, who earned over $4 billion in salaries, according to a *San Francisco Chronicle* report dated May 7, 2006. These include multinational giants such as IBM and Hewlett Packard, as well as many smaller software companies supplying global demands. Bangalore-based companies such as Infosys and Wipro have garnered success, investments and accolades worldwide. The *San Fransisco Chronicle* report added that in 2001, a UN Human Development Report ranked Bangalore as the only city among the top ten centres of technological innovation to be located in a developing nation.

There is also a healthy symbiosis between IT companies and educational institutions, providing the vast talent pool needed to feed them, fuelled by the encouraging national IT policy formulated in 1997. As a result, IT parks have mushroomed all over Bangalore, Hubli, Mysore and Mangalore.

One has to visit the International Technology Park Bangalore (ITPB) at Whitefield to gauge how the doyens of Bangalore's new business culture work and play. About a hundred companies exist here peacefully with world class infrastructure and services such as state-of-the-art buildings, gymnasiums, eateries, recreational and medical facilities.

As an offshoot of our globalising world, Bangalore has become the hub of Business Process Outsourcing (BPO). The explosion brings with it benefits for all concerned, especially in the employment sector, with the possible promise of a trickle-down effect, though the topic still generates heated discussions among Western politicians. Bangalore, meanwhile, continues to cash in on the benefits of a world where national and geographical boundaries are not barriers for achieving impossible targets.

The tentacles are spreading quite tangibly. Lekha Menon, in an article titled 'World Outsourced' in *24K*, the Citigold exclusive magazine (Vol 2, Issue 3), wrote that the process even helped to save lives during the Katrina catastrophe in Louisiana by coping with requests to change flights and helping with hotel and car rental reservations. According to the article, the overview includes KPO (Knowledge Process Outsourcing)

The UB City mall

and VOIP (Voice Over Internet Protocol) where professional tutors in a remote Bangalore school help American students brush up their mathematics lessons!

Such is the monopoly of the BPO industry that it has nudged the city into the *Oxford English Dictionary* with the word 'bangalored'. With Bangalore cornering the lion's share of the world's BPO operations (it is not for nothing that it is called India's BPO City)—'Bangalored' implies being laid off because your job has been outsourced.

Another field in which Bangalore has made giant strides is biotechnological engineering, thanks in large measure to Kiran Mazumdar-Shaw, one of the pioneers in the field through her firm, Biocon. This apart, she is known as India's richest woman entrepreneur.

In medicine, Bangalore-based physicians now use their knowledge to interpret X-rays or MRIs mailed to them from hospitals across the USA, even from emergency rooms where patients are brought in at night. These professionals send the reports

back within about an hour, with suggestions for diagnosis. From the American point of view, this makes better business sense than to wake up a local radiologist in the middle of the night, and get him to attend.

Even in the 1980s, could anyone have predicted that the Silicon Valley of India would double up as a centre for health and luxury spas? There is a niche market in Bangalore for health tourism. According to an article by Naveen Namboodiri that was published in the *Deccan Herald* (February 25, 2006), Bangalore is fast emerging as a hot destination for the global health tourist. Patients from all over the world have started coming to India, lured by the low costs, comparable health care, excellent aftercare and the possibility of rest and recuperation in nearby tourist resorts. According to the article, the Indian health care industry is growing at an annual rate of 13 per cent. Super-speciality hospitals such as Narayana Hrudalaya, Mallya and Hosmat, besides others, have catered to foreigners looking for health care and surgical procedures at affordable rates.

Alternative therapy centres are also booming in the city, offering a range of cures from traditional Ayurveda to Oriental methods. Since holistic healing is the current global buzzword, the more luxurious the surroundings, the deeper the clients are willing to dig into their pockets for an unforgettable pampering. These centres include Soukya, and Ayurgram, to name a few. Set in verdant surroundings which are soothing to both the body and mind, they offer all the luxuries and standards of care that have won them international accolades.

This growth potential has encouraged both investment and immigration from outside Bangalore, helping to transform the easy-going 'Pensioners' Paradise' into a vibrant city. The resultant boom in spending power, propelled by liberalisation and globalisation, has resulted in a radically altered city lifestyle. Global dress trends have set in. Living styles have changed. Consumerism has increased. Even the old bastions of tradition, areas such as Basavanagudi and Malleswaram, now teem with shops selling branded goods from the West. A phase of identity confusion seems to be resolving itself in a bizarre yet amusing and acceptable manner. Even traditional weddings in Bangalore are now often followed, not long before the ink dries on the marriage certificate, by an ultra-modern lifestyle.

American style shopping malls are proliferating. The Forum Mall in Koramangala remains the most popular of them all. It even smells like an American mall—of candy and perfume, deodorant and soap. It is a far cry from the bustling Chickpet area, where old-world transactions are conducted with a mixture of cajolery and ease, often with customers seated on low stools. Multicoloured saris are unfurled like rainbows, while a babel of voices issue commands and greetings, even as you decide between a brilliant blue sari with an orange *pallu*, and a green and magenta confection. While choices are made, cups of strong sweet coffee are offered, as your life story is gradually shared.

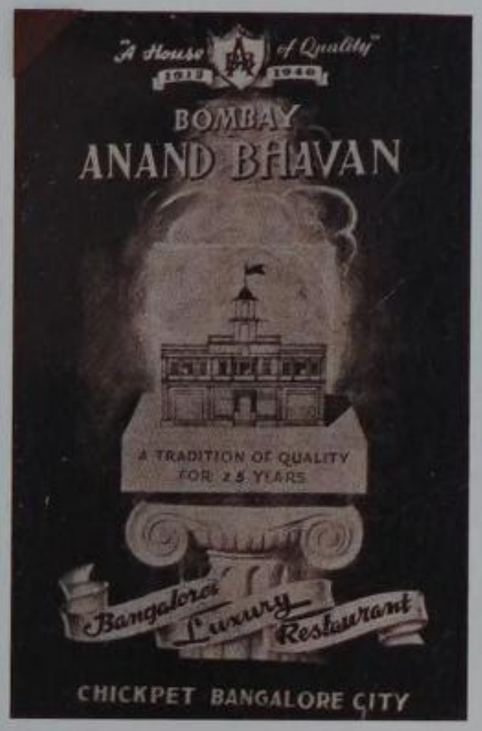
If you are looking for more traditional buys like bangles and bindis, you would need to search in the bylanes of traditional neighbourhoods, although one does find small stores like the Bhavani Kangan Stores even in bustling Jayanagar. Even these transactions are a far cry from the days when women sat on the verandas of their homes with a basin of water and a bar of soap while the itinerant bangle-seller unfolded his cloth bundle of wares and gently, almost seductively coaxed the bangles over recalcitrant wrists soaped for flexibility. The lady of the house then conducted her daily transactions for vegetables and groceries, besides other

Left: *Udupi Krishna Bhavan, Balepet*

Opus—a music and entertainment centre with Goan food—was started by Carlton Braganza and the late Gina Braganza

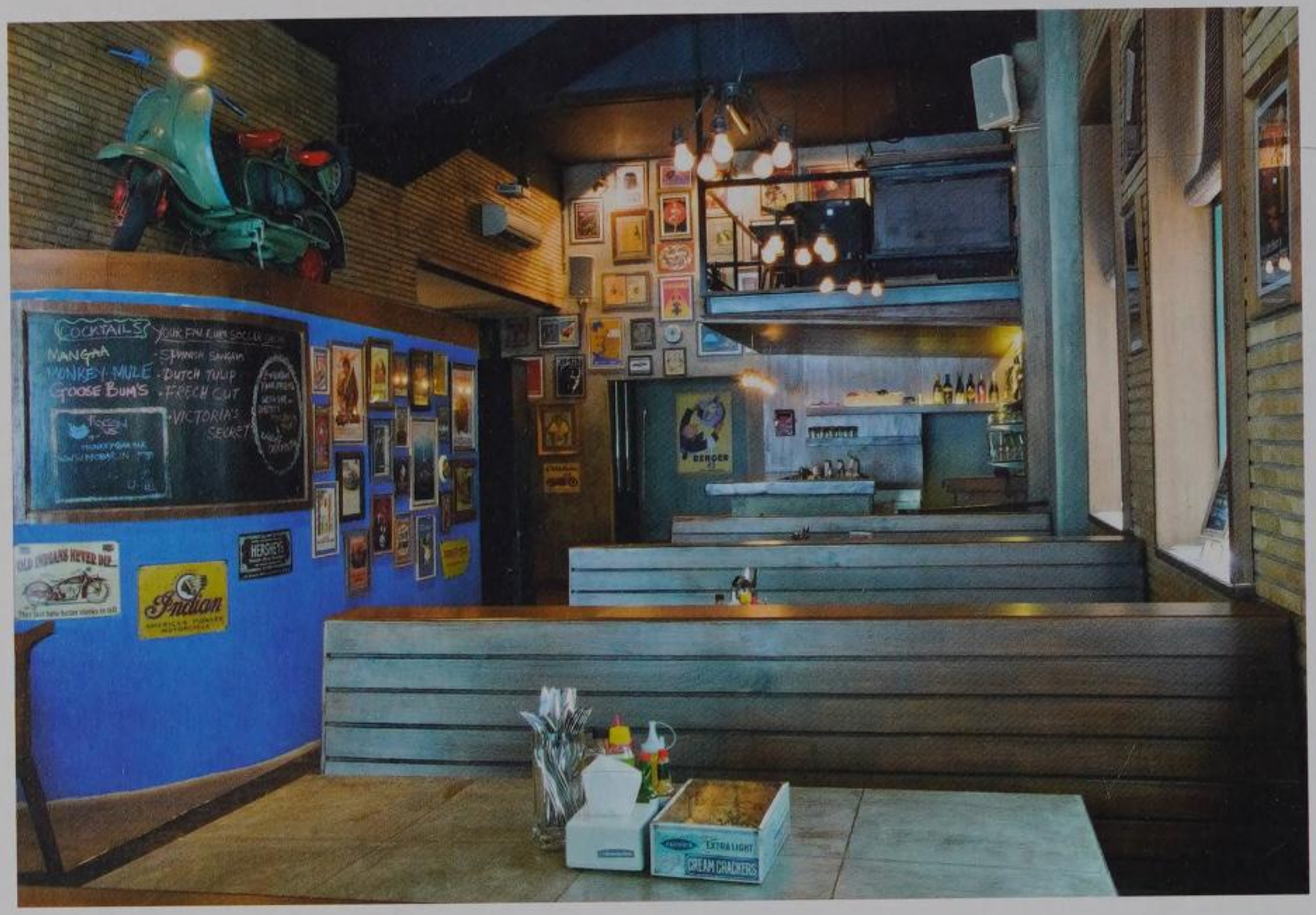
baubles, from either the front or the rear veranda. Later, carts full of goods would roll past her front door. Today convenience stores such as Food World and Nilgris have appeared in many neighbourhoods. This has resulted in the closing down or crowding out of the local *kirana*, or small shop which stocks just about everything. These small stores are run usually by a small merchant who lives at the back of the shop, or in rooms upstairs. He remembers his regular customers by face, if not by name, and is usually willing to give them credit if they fall short of the right amount one day, without ever writing down their name or the amount due. If the shopkeeper does not stock something you are looking for, he generally gets it for you the next day. Often, he even delivers it to your door. Through him, personalised services take on a different dimension.

A poster of Anand Bhavan (1940)



Bangalore is also beginning to acquire a reputation as a gourmet city. From *ragi mudde* to ravioli, the city has come a long way. Once the city relied heavily on restaurants or favourite haunts such as Koshy's or MTR but today there's choice for every palate ranging from Japanese to Thai, from Cuban to Caribbean and from Mediterranean to Indonesian. Of course, there are takeaways, takeouts, home deliveries and pizzerias of different nomenclature and every neighborhood has its own 'Continental' outlet, slanting towards Italian cuisine. Mughlai and Chinese cuisines have worked their way even into the roadside dhaba as is evident from a sign in the city that proclaims 'Authentic Punjabi Chinese Dhaba Food'. Thus, posh restaurants with wine and delicious desserts exist side by side with stand-and-eat Darshinis and Sagars, besides the 'military hotels'—as hotels serving non-vegetarian food are amusingly known here and in Madras.

As Bangalore evolved, few would have guessed that its pubs would acquire two other sobriquets for it—Beer City and 'Pubalore'. And yet, M.G. Road at one time had the dubious reputation of being where the action is, and brawls frequently broke out between the Americans and the Brits, after both parties were well 'lit' or inebriated. Apparently Bangalore has the largest number of pubs in India. It is the also the home of India's latest brand name in both beer and airlines: Kingfisher! In addition, the Grover Vineyards at the foot of Nandi Hills is inviting acclaim both nationally and internationally for its wines, as a select stratum of oenophiles are sitting up and taking notice.



Fifty years ago, where did one go for coffee in Bangalore? Invariably to the India Coffee House on M.G. Road, where the coffee was strong and sweet. But today, there are a plethora of coffee shops, including Café Coffee Day and Barista, serving an equally astounding variety of hot and cold coffees. The city's coffee vocabulary has expanded to embrace what could be termed the 'Starbucks culture'. Faced by such a mind-boggling list to order from, one invariably falls back on what one knows best, without the embellishments.

Mega stores, mega shopping malls. What's next? The evidence suggests mega hotels and mega apartment blocks.

Such progress has brought an inevitable backlash in its wake. Real estate has boomed. Everyone wants a slice of land here, or an apartment in the sky, or an American style villa in a gated community, with facilities such as a gym, swimming pool and sauna.

Monkey Bar, a happening hang-out zone on Castle Street

Bangalore has indeed paid dearly for its expansion and globalisation. As a result of its soaring population, including 40 per cent immigrants from rural areas, its overstrained infrastructure seems more fragile by the day. The city's power and water shortages grow more acute, as do its road and transport problems. The city's roads are not just woefully inadequate for a metropolis of such a soaring population, but are also in poor condition. Their surfaces, scarred by crater-like pits, are accident-prone, especially during monsoons. The ever-increasing number of vehicles on the road, in lieu of an efficient public transport system, is mind-boggling. Bangalore's nearly seven million residents drive 2.3 million vehicles, registering new ones at the rate of 700 per day (the figure is for 2008). This makes driving a hazardous activity and besides it is also responsible for spewing poisonous sulphur dioxide into the atmosphere.

According to the late Professor N.S. Ramaswamy, former director of the city's Indian Institute of Management, who was also the president and director of Cartman, a Bangalore-based NGO—in 1997 there were about 1,800 buses in Bangalore, besides over 1,00,000 cars, 6,00,000 two-wheelers and 35,000 three-wheelers. A survey showed that 90 per cent of those riding two-wheelers would gladly travel by bus, if only the city's bus services were more efficient. This is an encouraging indicator. If more public buses plied, and the system reorganised, it could lead to some relief on the roads.

While grander plans for a metro system and flyovers are executed, there is reason to wonder about the time such plans will take for realisation, and the disruption of day-to-day life they will inevitably cause.

Residents of Bangalore have expressed conflicting views about the demolition of charming old houses to make way for multi-storeyed apartment blocks. Large families with expansive lifestyles are now a thing of the past. Maintenance problems have contributed largely to the selling of these bungalows, many of which are dark, poorly ventilated and crumbling. Turned into apartment complexes, they might prove to be an acceptable aspect of the city's evolution, as long as adequate water and electricity are provided, city planning regulations are complied with and there is adequate open ground around the buildings.

Yet, some bungalow owners have stubbornly clung on to their old colonial structures, transforming them into boutiques or hotels. Prime examples are the 140-year-old Mascarenhas house in Cookson Road, Villa Pottipati in Malleswaram, the Rain Tree on Sankey Road, The Cottage on the quaintly named Clapham Road in Richmond Town, and Hatworks Boulevard off Cunningham Road. Others include the 90-year-old house belonging to Ganjam Jewellers, which has been converted to a *kalyana mantapa* in Basavanagudi. In Basavanagudi also lie two bungalows side by side—Grace Home, built by the late Dewan Bahadur Matthan in 1920, which served as a school where classes were sometimes held in the two swimming pools (sans the water of course!), into which the children climbed down, and the neighbouring house, equally large and spacious, part of which is now the charming Basava Ambara.

Some of these buildings have an interesting history. The Rain Tree, according to its owner, Jaya Pravindra, is a 80-year-old (or maybe even older) colonial house set in an area of about one and a half acres opposite the Windsor Manor hotel. The building, originally called Penrhiw, harking back to Welsh forbears, was bought by her family from a gentleman named Rice. Villa Pottipati, in Malleswaram, belonged to the Reddys, whose furniture and old photos have been preserved and displayed prominently in its drawing room by the Neemrana owners Aman Nath and Francis Wacziarg, who have converted it into a heritage hotel. The Casa Piccola Cottage at 2 Clapham Street in Richmond Town, whose address reads like a throwback to the Old Country, once belonged to an English family, the Flanagans. Its present owners, Bhushan and Benjamine Oberoi, decided not to raze it on the advice of their mason, Munduraj, who insisted that they preserve its thick walls. So, they maintained the shell and redid the interiors to form service apartments. Hatworks Boulevard, a charming 150-year-old bungalow, belongs to the Minocher family. It has now been given a new lease of life as an arcade that includes a boutique, a spa, a café, a pastry shop and a branch of the Crimson Art Gallery. Its original name derives from the fact that it claims credit for the pre-tied Mysore *peta* for the Mysore Maharaja and the pre-tied lacquered Parsi turban.

This band of valiant warriors fighting to preserve pockets of Bangalore heritage may seem minuscule, yet they signify a promising beginning. The pulling down of

Prestige Notting Hill,
an apartment block on
Bannerghatta Road

historical buildings, however, is a matter of concern. The erasure of these heritage structures will result in an erosion of public memory in which they serve as an essential trigger for a sense of belonging.

However, the accelerated growth in terms of investment and IT industries, better lifestyle and mass migrations for employment, has cost Bangaloreans dearly. Today, they face problems in terms of pollution, civic infrastructure, garbage disposal, water and electricity, which have had an impact upon the peaceful living conditions that were extolled even in the early 1990s.

Although the role played by well-meaning organisations such as BATF (Bangalore Agenda Task Force) and Janaagraha cannot be underestimated, much needs to be done to make the city's living conditions viable once more. Ominous signs signal that other cities may prove more attractive to potential investors. Today, Hyderabad, Madras and Poona are attractive alternatives to professionals. Bangalore, or Bengaluru is in danger of being passed over in spite of its incredibly vibrant, talented and energetic citizens.

However, the current scenario could form part of a global debate about the survival of tradition in the modern context. A city cannot remain stagnant. The winds of change have to inevitably blow over it.

What advantages does Bangalore offer? One, according to the late Professor Ramaswamy, is the presence of the army and a large number of public sector undertakings that collectively own large tracts of land. They have provided lung space for the city, besides employment with residential accommodation for many, in addition to social services such as schools, transport and gardens. He stresses that the industries located here are, for the most part, 'benign' or non-polluting. Moreover, the migration of qualified people to Bangalore has been facilitated by a large number of technical, scientific, educational,

Right: *Veranda of Villa Pottipati*

Below left: *The Rain Tree House on Sankey Road*

Below centre: *Front Foyer of the Mascarenhas House on Cookson Road*

Below right: *Interiors of the Mascarenhas House*

social and cultural institutions, such as the Indian Institute of Management (IIM), the Indian Space Research Organisation (ISRO), the National Institute of Health and Neuro Sciences (NIMHANS), Hindustan Aeronautics Limited (HAL) and the Tuberculosis Institute. Likewise, various spiritual institutions, such as *mutts* and ashrams, centres for theological education and the Gokhale Institute of Public Affairs, serve to balance the purely commercial with the spiritual and the intellectual.

Bangalore's cultural scene can be improved if a national centre for performing arts can be established, especially since its home-grown talent, such as Gritish Karnad, Shashi Deshpande and Mahesh Dattani have made their mark across the country. One organisation which has been making waves is the Attakkalari Centre for Movement Arts which under the stewardship of Jayachandra Palazhy, is based in the city of Bangalore which has become the hub of contemporary dance not only in India but also in the South Asian region. Their dance productions articulate 'human dilemmas and socially relevant ideas through a contemporary performance idiom'. It has so far been easy for talented individuals to create a cultural space for themselves within the milieu of the city, which has however, yet to reach the heights of Chennai or Mumbai. The formation of the Bangalore International Centre (BIC) in November 2005 is a welcome addition. It is a non-profit organsiation, modelled on the lines of the India International Centre and the India Habitat Centre in Delhi, which fosters intellectual, cultural and innovative enterprise. There are quality programs with talks, films, performances and book launches.

Multinational corporations prefer Bangalore because, although its real estate prices have skyrocketed in the last decade, they are still not as prohibitive as those in Delhi or Mumbai. The short distances within the city are another advantage. Companies can thus operate from the periphery of Bangalore and still consider themselves city-based. The offices of such companies have enhanced the landscape of Bangalore as a new breed of architects has executed well-designed corporate edifices in landscaped surroundings.

Page 264 (above and below): *'Grace Home' in Basavanagudi, c. 1930s and present-day*

Page 264-65: *Ganjam Mantapa exterior*

Professor Ramaswamy thought that the increased participation of private sector undertakings and industrialists to improve the city's roads, environment and other

The Attakkalari Centre for Movement Arts is a hub of contemporary dance in India. Their dance productions articulate 'human dilemmas ...'

services could pull Bangalore out of its downward spiral. Besides a more active role for NGOs, he suggested additional transport services, the privatisation of transport as in Kerala and the development of an international airport outside the city limits. His words, spoken in 1997, are coming true. The Bangalore International Airport, built at a cost of 1940 crore rupees, and now renamed as Kempe Gowda International Airport, opened at Devanahalli about thirty kilometres from Bangalore, on April 2, 2008.

Against this backdrop of optimism, the problems that Bangalore faces today do not seem insurmountable. The collective public and political will necessary to implement improvements can be developed along the way. The city could then become an even more desirable place than it is today.

The Lalbagh glass house conservatory at the Lalbagh Botanical Gardens of Bangalore

acknowledgements

Apart from those who have been mentioned in the text, I would like to acknowledge a debt to the following organisations and people. The libraries I have used include the Mythic Society, the Sheshadri Iyer Memorial Library, the archives in Vidhana Soudha, the Indian Institute of World Culture, the Dr M.H. Mari Gowda National Horticultural Library in Lalbagh, the Gokhale Institute of Public Affairs, and the United Theological College library.

I would like to thank the late Naomi Meadows, of the Indian National Trust for Art and Cultural Heritage (INTACH), for suggesting the idea of the book. I would also like to thank Lakshmi Lal, Parvathi Menon, my daughter Pramila Jayapal and the late Anwar Peerbhoy for going through portions of the text. I am grateful to Professor V.K. Natraj and S. Muthiah, who read through the manuscript of the first edition and offered valuable suggestions for improvement.

For this edition, I'm indebted to the team at Niyogi Books and to Mr Bikash Niyogi for his faith in the book. I would also like to thank K.K.S. Murthy and his son Sanjay, Prem Koshy, Seema Moses and her son Sydney Moses, M. Mathan, Col Ravi Chopra and Lt Col Balwinder Singh of MEG & Centre and Officer's Mess, Alia Cassim, Saeeda and Mohammed Mirza, Mani Rangaraj, Vimala Rao and her daughter Kamala, Major Panicker, Meenakshi Devi Ursu, Justice P. Bopanna and Mrs Gangu Bopanna, Mireille Chengappa, Jagan and Sagrie Muthanna, Mr and Mrs Rajaram, Usha Punja, Usha Chettur, B.K. Easwaran, Ilse Jagtiani, Professor Rajagopalachari, M. Chenniappan and V.K. Srinivasan of Nilgris, Dastur Nadir Shah Oonvala,

Sara Jan Mohammad and her sister Rabia, Padmini Nagappa, Rajeev Purnaiya, N. Lakshman Rau, Leela Nathan and her daughter Meena Jaidev, Merril Mota, Pushpa Badami, Malini White and her father Ramakrishna Rau, Lalitha Ubhayakar, Praxy Fernandes, Brig. J. Peter and Vimala Reddy.

The long list of those I am indebted to also includes, Rashmi and Ajay, Urmila Devi, Vinod and Rashmi Deviah, Gowroo Rajoo, Air Marshal K.C. Cariappa, Vijayalakshmi Sarathy, Leela Basapa, Indira Basapa and Sanjeev Basapa, Tina Mullan, Saeeda Mirza and Akbar Khaleeli, Zubair Abdullah Jafar, The Cutchi Memon Jamat, Bangalore, Mr Hashim, Mr Rizwan, Patrick Wilson, Clare Arni, Ila Chandrasekhsar, Balu and Nirmala Mathan, Mrs G.T. Verghese, Malavika Ubhayakar Bijur, Sheila Sukumaran of G.K. Vale, Kalpana Tatavarti, Kanchana Rao, Aparna Nori, Paul Fernandes and Lt Col Shikara and Col Verma of the MEG.

I would like to make special mention of three people—the late T.P. Issar, the late Kora Chandy, and Dr Suryanath Kamath. Mr Issar encouraged me to write this book. Mr Kora Chandy and his daughter Cecilia Anthraper were generous enough to contribute visuals, articles and information during interviews.

The present foreword is written by Dr Suryanath Kamath, an eminent historian and the foremost authority on Karnataka. He painstakingly went through the manuscript in spite of a busy schedule.

I have been the unconscious beneficiary of people who have provided a willing ear when I wanted to vent the general and natural frustrations of a writer who is trying to document the era she is interested in, and also those who have pointed me in various directions—this list would include Vijay Thiruvadi and Aliyeh Rizvi. And finally, I would like to thank my patient husband, who has had to share the years of his retirement with this book and my two daughters Susheela and Pramila, who have always supported me in whatever I have undertaken.

My only regret is that I was not able to use everything I was given. I would like to acknowledge everyone who helped. If I have inadvertently omitted any names, I beg to be forgiven.

select bibliography

Aiyangar, S. Krishnaswami. *South India and Her Mohammadan Invaders*. Madras: Oxford University Press, 1921.

Allen, Charles. *A Glimpse of the Burning Plain - Leaves from the Indian Journals of Charlotte Canning*. London: Michael Joseph, 1986.

Allen, Charles. *Plain Tales from the Raj: Images of British India in the Twentieth Century*. New Delhi: Rupa & Co, 1992.

Bhat, Mahesh and M.N.Srinivas. *Bangalore - Scenes from an Indian City*. Bangalore: Gangaram Publications, 1994.

Bangalore Turf Club, History. Bangalore Turf Club, 1995.

Barr, Pat. *The Dust in the Balance - British Women in India 1905-45*. London: Hamish Hamilton, 1989.

Bean, S. Susan. 'The Fabric of Social Life in Pre-British Mysore'. *The Quarterly Journal of the Mythic Society* , vol 77 (1-2). Bangalore: The Society, 1986.

Bhaktavatsala, M (Ed). *A Club's World*. Bangalore: Bangalore Club, 1993.

Bower, J.A.H. *Ambition Mocked Our Useful Toil: Autobiographical Sketches and Musings on Anglo-Indian Problems*. Madras: J.A.H. Bower, 1939.

Bowring, L.B. *Eastern Experiences*. London: H.S. King & Company, 1871.

Broughton, Thomas Duer. *Letters from a Mahratta Camp During the Year 1809: Descriptive of the Character, Manners, Domestic Habits, and Religious Ceremonies, of the Mahrattas*.

Calcutta: K.P. Bagchi & Company, 1977.

Buchanan, Francis. *Journey from Madras through the Countries of Mysore, Canara and Malabar.* London: T. Cadell and W. Davies, 1807.

Campbell's Directory for Mysore and Bangalore. Bangalore: Campbell & Sons, 1920.

Cholet, B. *Centenary Celebrations of Roman Catholic Diocese of Bangalore Souvenir.* Bangalore: 1949.

Churchill, Winston S. *My Early Life: 1874-1904.* New York: Simon and Schuster, 2010.

Davies, Philip. *Splendours of the Raj - British Architecture in India 1660-1947.* London: John Murray, 1985.

Dyson, Ketaki Kushari. *A Various Universe - A Study of the Journals and Memoirs of British Men and Women in the Indian Subcontinent, 1765-1856.* New Delhi: Oxford University Press, 1978.

Edwardes, Michael. *The Sahibs and the Lotus: The British in India.* London: Constable, 1988.

Elphick, Reverend. Letters written to his mother. Bangalore: United Theological Library

Fernandes, Praxy. *The Tigers of Mysore - A Biography of Hyder Ali and Tipu Sultan.* New Delhi: Viking, 1991.

Forrest, Denys. *Tiger of Mysore - The Life and Death of Tipu Sultan.* Bombay: Allied Publishers, 1970.

Gaikwad, V.R. *The Anglo-Indians.* Bombay: Asia Publishing House, 1967.

Gidwani, Bhagwan S. *The Sword of Tipu Sultan.* New Delhi: Allied Publishers, 1978.

Hasan, M. Fazlul. *Bangalore through the Ages.* Bangalore: Historical Publications, 1970.

Herbert, Eugenia W.*Flora's Empire, British Gardens in India.* USA: University of Pennsylvania Press, 2011

Munro, Innes. *A Narrative of the Military Operations on the Coromandel Coast against the Combined Forces of French, Dutch and Hyder Ali Cawn from the Year 1780 to the Peace of* 1784. London: T. Bensley, 1789.

Ismail, Mirza. *My Public Life.* London: George Allen and Unwin

Issar, T.P. *The City Beautiful.* Bangalore: Bangalore Urban Arts Commission, 1988.

Jacob, T.C. *Cantonments in India - Evolution and Growth.* New Delhi: Reliance Publishing House, 1994.

Kamath, Suryanath U. (Ch. Ed.) *Gazetteer of India, Karnataka State, Bangalore District.* Government of Karnataka, 1990.

Khan, Mohibbul Hasan. *History of Tipu Sultan.* Calcutta:The Bibliophile Ltd, 1951

Kirmani, Mir Hussain Ali Khan. *History of Tipu Sultan.* Trans. Col W. Miles. New Delhi: Asian Educational Services, 1986.

Kirkpatrick, W. *Selected Letters of Tippoo Sultan.* London: Black, 1811.

Kotwal, Feroze and James W. Boyd (Ed. and Trans.) *A Guide to the Zoroastrian Religion.* California: Scholar's Press, 1982.

Kudva, V.N. *History of the Dakshina Saraswats.* Madras: Samyukta Saraswatha Sabha, 1972.

London Missionary Society. *Reports,* 1872, 1873, 1877. London: London Missionary Society.

MacMillan, Margaret. *Women of the Raj.* London: Thames and Hudson, 1988.

Maconochie, Evan. *Life in the Indian Civil Service.* London: Chapman and Hall, 1926

Morris, Jan. *Stones of Empire.* London: Oxford University Press, 1983.

Morris, J.W. *Guide to Bangalore and Mysore Directory.* Madras: Higginbothams 1906.

Muddachari, B. *Mysore-Maratha Relations in the 17th Century.* Mysore: University of Mysore, 1969.

Murthy, Narasirnha. *Purniah.* Bangalore: R. Purniah, 1976.

Narasingarajan, B. 'Tamilian Contribution to Karnataka, 19th and 20th Centuries.' *Quarterly Journal of the Mythic Society.* 1988.

Narasingarajan, M.A. *Essays on Karnataka.* Bangalore: Mayflower Publications International, 1984.

Neginhall, S.G. and Parthasarathy, M.A. *Your Bangalore - The Trees.* Bangalore: Urban Arts Commission.

Neville, Pran. 'The Nautch Girl and the Sahib.' *The India Magazine,* Vol. 10. New York: 1990.

Oldenburg, Veena Talwar. *The Making of Colonial Lucknow, 1952-53.* New Delhi: Oxford University Press, 1989.

Peixoto, Eloy Jose Correa. *Memoirs of Hyder Ally, Cawn from the Year 1758-1770.*

Pemble, John. (Ed.) *Miss Fane in India.* London: Alan Sutton Publishing Ltd, 1985.

Peters, Thomas. *Who's Who in Mysore?* Bombay: Thomas Peters, 1842.

Pott, Janet, Elizabeth Staley, Romola Chatterjee. *Old Bungalows in Bangalore.* London: Pott, 1977.

Puttaiya, B. 'The Kempe Gowda Chiefs'. *Quarterly Journal of the Mythic Society,* Vol XIII.

Bangalore.

Rao, Hayavadana C. *The Mysore Gazetteer,* Vol V. Bangalore: Government Press, 1930.

Rao, Prakasa, V.L.S. , and V. K.Tewari. *The Structure of an Indian Metropolis - A Study of Bangalore.* Bangalore: Allied Publishers Private Ltd. and Institute for Social and Economic Change, 1979.

Rao, Shama M. , *Modern Mysore,* 2 Vols. Bangalore: Higginbotham's, 1936.

Rau, Lakshmana N. and M.A. Parthasarathy. *Your Bangalore – the Lakes.* Bangalore: Bangalore Urban Arts Commission.

Rees, J.D. *Lord Connemara's Tours in India 1886-1890.* London: Kegan Paul, 1892.

Rice, Lewis. *The Mysore Gazetteer,* 2 Vols. Bangalore: Mysore Government Press, 1897.

Roberts, Emma. *Notes of an Overland Journey Through France and Egypt to Bombay.* London: WM.H. Allen & Co, 1841.

Satow, Michael and Desmond Ray. *Railways of the Raj.* London: Scholar Press, 1980.

Schwartz, Rev. C.P. *The Letters of Rev.' C.F. Schwartz..* Tanjore: Danish Mission Society

Shobanan, Dr. B. 'Origin of the Poligari System.' *Quarterly Journal of the Mythic Society,* Vol. LXXVII.

Simo, Anthony. *History of the Archdiocese of Bangalore,* Vol. 1. Bangalore: Published by the author.

Spear, Dr. Percival. *The Nabobs: A Study of the Social Life of the English in Eighteenth Century India.* London: Curzon Press, 1963.

Spear, Percival. *Twilight of the Mughals.* Cambridge: Cambridge University Press, 1951.

Staley, Elizabeth. *Monkey Tops - Old Buildings in Bangalore Cantonment..* Bangalore: Tara Books, 1981.

Steel, Flora Annie. *The Complete Indian Housekeeper and Cook.* London: Heineman, 1898.

The Imperial Gazetteer of India, Vol 2. London: Trubner & Co. , 1885.

Trevelyan, Raleigh. *The Golden Oriole.* New York: Viking Penguin, 1987.

Varadarajan, K. *Mr. L.B. Bowring and the Mysore Rendition.* Bangalore: Government Press, 1935.

Venkatarayappa, K.N. *Bangalore - A Socio-Ecological Study.* Bombay: University of Bombay, 1957.

Vernede, R.V. (Ed.) *British Life in India.* New Delhi: Oxford University Press, 1995.

Walker, John and Charles Walker. *A Gazetteer of South India: with the Tenasserim Provinces and Singapore.* Madras: Pharoah and Co, 1855.

Weston, C.N. *Anglo-Indian Revolutionaries of the Methodist Episcopal Church*. Bangalore: Scripture Literature Press, 1938.

Wilks, M. *Historical Sketches of South India in an Attempt to Trace the History of Mysore*. 2 Vols. Delhi: Reprinted by Asian Educational Services, 1989.

William, Arthur. *A Mission to the Mysore: with Scenes and Facts Illustrative of India, Its people, and Its Religion*. London: Partridge and Oakey, 1847.

Yule, R.E. and A.C. Burnell. *Hobson-Jobson*. New Delhi: Munshiram Manoharal Publishers Pvt Ltd. , 1979.

Other publications

The Deccan Herald

The Hindu

Marg magazine

The India Magazine

The City Tab

March of Karnataka

Illustrated Weekly of India

Jubilee souvenirs

Diocesan Publications

NOTE: Omissions of bibliographical information are due to varied reasons: some books had details missing, others have disappeared from libraries in the years since I first referred to them, while still others have travelled overseas with friends.

photo credits

Clare Arni	pp. 8-9, 14, 99, 103, 110, 147, 148, 159 (extreme right), 175, 227, 228, 242-243, 244, 245, 246-47, 248, 252-253, 254, 256, 256-57, 257 (above), 258, 261
From the postcard collection of Clare Arni (1890-1910)	pp. 6-7, 60, 61, 79, 82-83, 86, 93, 104-105, 113, 128, 132-133, 139 (below), 146, 149, 229
Wikimedia Commons	pp. 11, 12-13, 26, 29, 48
Asian Educational Services	pp. 32, 36-37, 41 (both), 166-67
Padmini Nagappa	p. 38
Aparna Nori	pp. 44 (both), 47
Rajeev Purnaiya and family	p. 50
Urmila Devi	pp. 52, 91, 194
Survey of India. Prepared under the instruction of the then Bangalore Municipality, 1894	p. 57
From the collection of Jane Smith	pp. 62, 68-69 (both), 72, 95, 96-97
G.K. Vale	p. 63
Sanjeev Basapa	p. 64
Leela Basapa and family	pp. 73 (left), 200–201
MEG & Centre	pp. 73 (right), 74 (above), 94, 94-95, 142 (all)
Saeeda Mirza	pp. 74 (below), 76 (above), 211, 212,
T.C. Narayan	p. 75
P.K. Mohan Kumar	pp. 76 (below), 137
Patrick Wilson	pp. 80, 85, 188, 224, 225
Gokhale Institute of Public Affairs	pp. 106, 206 (right), 236

From *Picturesque Mysore* published by the Karnataka Government Press in 1939	pp. 77, 109
Deepak G. Pawar	pp. 19, 114, 150-51, 159 (extreme left), 182-83
S. Mahadeo & Sons	pp. 154-55
V. Krishna Reddy of Krishtie Antique Art and Sales	p. 163
K.K.S. Murthy	p. 187
Rashmi and Ajay	p. 193
Mr and Mrs B.M. Chinnappa	p. 196
Air Marshal K.C. Cariappa (retd.)	p. 197
Mireille Chengappa	p. 198
Vijayalakshmi Sarathy	pp. 199, 206 (left)
Kanchana Rao	p. 208
Tina Mullan	pp. 209, 210
Akhbar Khaleeli	p. 213
Cutchi Memon Jamat	p. 215
Zubair Abdullah	p. 216
Mrs G.T. Verghese	p. 231, 264 (both)
Malavika Ubhayaker Bijur	pp. 232, 233
Paul Fernandes	pp. 234-235
Kalpana Tatavarti and Pravin Chand	p. 238 (both)
Neemrana Hotels	p. 263 (above right)
Umesh Ganjam	pp. 264-65
MeiDhwani_ Attakkalari_Credit_Sudeep Bhattacharya	p. 267
CC-by-sa PlaneMad/Wikimedia	pp. 268-69

index

A

AARAMBH (An Association for Reviving Awareness of the Monuments of Bangalore Heritage), 146
Aga Abbas Ali Road, 91
Albert, George Frederic Ernest, 175
Ali, Hyder, 27, 29–30, 50, 164–165
  ancestors, 30
  Anglo–Mysore Wars, 34–35
  Hyder–Mysore raja conflict, 33–34
  idea of Lalbagh, 33
  as *jagir* of Bangalore, 32
  rise to power, 30–32
  title of Fath Hyder Bahadur, 32
  weapon-system, 36
Ali Asker Road, 91
Allen, Charles, 79, 93
Anand Bhavan, 102
Anglo-Indians and Domiciled Europeans, 219–225
Anjaneya temple, 123
Arab Lines, 96
Arasus or Ursus, 193–194
Arcot succession war, 29–30
Asirvatham, S.A., 92
Asirvatham Circle, 92
Asker, Ali, 72, 158, 211–213
Attakkalari Centre for Movement Arts, 266, 267
Attara Kacheri, 124–125, 174
Aurangzeb, Emperor, 26
Aurobindo Ashram, 136
Austin Town, 118, 220
Avati village, 16–17

B

Baccala, G., 101
Badami family, 226
Bahadur, Col Desraj Urs, 75
Baillie, Col, 35
Baldwin, John, 108
Baldwin School, 107–108, 220, 222
Bamboo Bazaar Road, 182
Bandstand, 169–170
Bangalore Agenda Task Force (BATF), 262
Bangalore Book Society, 140
Bangalore Club, 80, 82
  social activities of, 81
Bangalore Gayana Samaja, 110
Bangalore Hunt Show, 75
Bangalore Methodist Church, 108
Bangalore Musical Society, 77
Bangalore Palace, 131–134
Bangalore Torpedo, 141
Bangalore Turf Club, 74
Bangalore United Services (BUS), 73
Basavanagudi, 117–118, 145–147, 185, 260
Basavappa, Budi, 51
Bayley, Mrs, 70–71, 75
Beck, Thomas, 77
Belgaumvala, Seth Kaikhusroo, 209
'Bengaluru,' theory behind connotation, 18
Benson, Dr O.H., 91
Bhonsle, Shahji, 21–24
  administrative skills, 22–23
Bijapur, 16, 21–25, 30
Billiard Parlour, 77
Biocon, 254
Bishop Cotton School, 107–108, 222
Bishtopant, 226, 228
Blakiston, John, 62
Bliss, Rev. T., 107
Bonaparte, Napoleon, 42–43
Bowring, Lady, 93

Bowring, Lewin, 52, 93, 124, 165
Bowring Hospital, 90, 111
Bowring Institute, 82, 99, 135, 223
Boyce, Seth Rustumji, 209
B.P. Wadia Road, 92
Brigade Road, 98, 100, 102
Broadway Road, 183
Brock, Sir Thomas, 162, 175
Bronson, Mr and Mrs, 136
B.R.V. Theatre, 77, 84, 103
Buchanan, Dr Francis, 10, 46, 55–56, 122–123, 165–166, 182, 199, 236–237
Bugle Rock Park, 146
bungalows, 63–68, 259–262
  characteristics, 65
  front of, 65–66
  Gothic style, 65–66
  interiors, 64–65
  portico, 66
  veranda, 66–68
Bunt New Year (Bisu), 198
Bunts, 198–199

C

C. Krishniah Chetty & Sons, 103
Cameron, John, 168, 172–173
Cameron Gate, 168
Canning, Charlotte, 71, 87
cantonment
  in Bangalore, 59–64
  Christmas in, 82, 84
  demography, 118–119
  layout of, 58
  life in, 78–85
  origin of, 56
  reasons for development of, 57–58
  transport in, 92–98
Cantonment Railway Station, 157
Cariappa, Field Marshal K.M., 197
Carnatic Wars, 29
Casa Piccola Cottage, 260
Cash Pharmacy, 189
Cauvery Electric Power Scheme, 111–112
Cauvery Emporium, 102
Cauvery Sankramana, 195–196
Centenary Rose Garden, 170
Central College, 108–109
Century Club, 82
Chamaraja, 21
Chamarajpet Extension, 117
Chandy, Rajasabhabhushanan K., 231
Chetty, Shri Puttanna, 134
Chetty, T.R. Thamboo, 92
Chevalier, Fr., 151, 154
Chickpet, 102, 186, 256
Chowdiah Road, 92
Churches
  All Saints' Church, 151
  East Parade Church, 151, 153
  Holy Trinity Church, 151, 153
  Marthoma Syrian Church, 231
  St Andrew's Church, 151, 154
  St Francis Xavier's Cathedral, 154
  St Gregorios Church, 212
  St John's Church, 151, 156
  St Mark's Cathedral, 151–153
  St Mary's Basilica, 150, 182
  St Patrick's Church, 84, 151–152
Churchill, Winston, 64, 69, 73, 78, 82, 105, 140, 186, 237
Cleghorn, Dr, 168
Cleveland, General John Wheeler, 91
Cleveland Town, 91, 220
clock tower, 136
cloth production, Bangalore as centre of, 45
Coles Park, 176
Commercial Street, 103, 186
Connemara, Lord, 74
Cooke, G.H., 90
Cooke Town, 90
Cornwallis, Charles, 38–39, 41–42, 122–123
Corrie, Bishop, 153
Cotton, Rt. Rev. G.E.L., 153
Cox Town, 117–118, 220
Crown Café, 223
Cubbon, Sir Mark, 36, 52, 87–88, 91, 162, 168, 173, 212
Cubbon Library, 162
Cubbon Park, 88, 129, 135, 162, 173–175
Cubbon Road, 72, 88
Curzon, Lord, 50
Cutchi Memons (or Kutchi Memons), 215–217

D

*dalavayi*s, 29–30
d'Albuquerque, Alfonso, 219
Dalhousie, Lord, 52
Daly, Sir Hugh, 110, 129
Daly Memorial Hall, 110
Daly Memorial Library, 129
Davies, Philip, 57
Deccan Herald, 101–102
Delhi Gate, 32–33, 39, 122
Delhi Sultanate, 17
Devanahalli, 16, 31, 38, 119
Devaraja, Chikka, 25–26, 29, 34
Devaraya, Achyuta, 17–18
Devaraya, Krishna, 17–18
Devraj, 30–32
Dharmaraja Koil Street, 116, 182
Dickson, Major John, 152
Dispensary Road, 105
Doctrine of Lapse, 52
Doddamma, 16
Dozey, Olive, 222–224
Dr D.V.G. Road, 92

E

East India Company, 35, 51–52, 166, 219
eating habits of the English, 69–70
education, 106–112
Ekoji (Venkoji), 22, 24–25, 149
  developments in Bangalore, 25–26

Elgin Mills building, 189
Elphick, Rev. William, 66, 75, 78, 98, 100, 112, 137, 143, 153, 172, 178, 191, 231
English education, 107

F

Father Sarvanton Circle, 91
Fernandes, Praxy, 31, 41, 234
festivals, 110, 151, 158, 180, 182, 184–185, 195–196, 205, 207, 210, 230, 233, 237
  Dasara, 245–246
  Feast of St Mary, 249
  Gauri Ganesha, 243–245
  Makara Sankranti, 246
  Muharram, 249
  Prophet's birthday, 247
  Ramzan, 246–247
  Shri Rama Navami, 243
  Ugadi, 241–243
Field Marshal Cariappa Road, 92
fort, Bangalore, 42, 46–47, 116, 122–123
Fraser, Col M.D., 90
Fraser Town, 117, 216
Funnel's Restaurant, 100
Futehally, Zafar, 172

G

Gandhi, Mahatma, 110, 171, 223
Garret, Rev., 107, 131
Gavipuram, 118, 145, 147, 180
Ghorpade, M.Y., 228
Ghorpade family, 228
Gidney, Sir Henry, 220
Glass House at Lalbagh, 166, 168, 170–171
Goan Christians, 234
Gokhale Institute of Public Affairs, 92, 107, 266
Golf Club, 82
Good Shepherd Convent, 108
Goud Saraswats, 232, 234
Government Museum, 128–129
Gowda, Dr Mari, 168
Gowda, Jaya, 17
Gowda, Ranabhire, 16
Gowda I, Kempe, 16–19, 148, 186
  developments during, 18–19
Gowda II, Kempe, 20–21
  contribution to irrigation, 20
  Marathas and, 21
Grant Road, 90
Green's, 102
Gujaratis, 237
Gundappa, Dr D.V., 92, 106–107
Guruswamy, K.N., 101

H

Hajee Sir Ismail Sait Gosha Hospital, 90
Haldane, J.B.S., 118
Hanumanthaiah, Kengal, 126, 162
Hardinge, Lord, 129
Hasan, M. Fazlul, 18, 20, 26, 43
Hatworks Boulevard, 260
Hazrat Kambal Posh Road, 183
Hill, General Clement Delves, 154
Hindustan Aeronautics Limited (HAL), 266
Hitchcock, Fred, 98
horse racing/riding, 72–74
  Englishwoman and, 75
Hyderabad Lancers, 74

I

India Coffee House, 102, 258
Indian Institute of World Culture, 92, 118
Indian Institute of Management (IIM), 266
Indian Institute of Science (IISc), 110, 135, 205
Indian Mutiny of 1857–1858, 52
Indian National Trust for Art and Cultural Heritage (INTACH), 125
Indian Space Research Organisation (ISRO), 266
Indiranagar, 118–119
Information Technology (IT) boom, 251
International Technology Park Bangalore (ITPB), 253
Ismail, Sir Mirza, 72, 91, 158, 173, 184, 211, 213
Issar, T.P., 134
Iyer, Sir Sheshadri, 129, 136, 162, 206

J

Jacob, T., 58
Jacobin Club, 46
Jain Temple Road, 182
Javaraya, Rao Bahadur H.C., 168, 173
Jayamahal, 118
Jayanagar, 118
Jewel Box, 98
Jewellers' Street, 103
Jewish community, 105–106
Jijabai, 22, 24
Jodhpur Lancers, 74
Joseph, Pothan, 102
Jung, Muzaffar, 31
Jung, Nasir, 31, 38

K

Kadelakai Parishad, 185
Kafur, Malik, 17
Kail Poldu, 196
Kanara Catholics, 234
Kannada communities, 192
Karnataka, birth of, 51–53
Kasim, Mirza Mohammad, 213
Kasturba Road, 116, 152
Kathleen Doyle's, 101
Keladi kingdom, 34
Kempanajammani, Rani, 91
Kempe Gowda International Airport, 267
Kempe Gowda's *hazara*, 19
Kempe Gowda towers, 171
The Khadoories, 105
Khan, Bahadur, 39, 41
Khan, Dilawar, 164

Khan, Ibrahim, 32
Khan, Khasim, 25–26
Khan, Mustafa, 24
Khan, Ranadulla, 22
Khilji, Alauddin, 17
Knoxpet, 90
Kodavas, 195–197
Koders, 106
Kohlhoff, John, 221
Kohlhoff, Rita, 221
Kolar Gold Fields, 91, 105, 216
Konkanis, 232–236
Koramangala, 119
Koshy, P.O., 98
Koshy, Prem, 98
Kothari, Sir Jehangir, 210
Krishnamurthy, P.N., 50
Krishnaraja, Raja Chikka, 32
Krumbiegal, Gustav Herman, 168, 173
Krumbiegal Road, 164
Kumara Krupa Guesthouse, 136
Kumara Park Extension, 119
Kumbaras, 192
Kurubas (shepherds), 199
Kuruhina Settys, 201

L

Lady Curzon Hospital, 90, 183
Lady Jehangir Kothari Memorial Hall, 210
Lakeview Restaurant, 100, 102, 222
Lakshamma, 19
Lalbagh, 33, 94, 162, 164–173
Lalbagh Botanical Gardens, 164
Lalbagh Road, 164
Langford, Col Pierce Leslie, 90
Langford Road, 101
Langford Town, 90
Lavelle, M.E., 91
Lavelle Road, 91
Lawrence, Rosamund, 93
Lingayats, 192–193
London Missionary Society, 107, 156
Louis XVI, 47
Lushington, C.M., 51, 124

M

Maconochie, Evan, 131, 171
Madras Engineering Group (MEG) buildings, 140–143
Madras Sappers and Miners, 140
Maharani Kempanajammani Vani Vilas Sannidhana, 91, 194
Maharashtrians, 226–230
Mahatma Gandhi Road, 186
Mahmud of Ghazni, 17
Malleswaram, 26,117–118, 185
Maloji, 21
Manickavelu Mansions, 136
Marathas, 21, 34
  acquisition of Bangalore, 22
  fortifications during, 23
markets and shops, 181–189
  Bhavani Kangan Stores, 256
  Bili Akki Palli, or White Rice Market, 182
  Cash Bazaar, 185
  City Market (Krishnarajendra Market), 184
  Food World, 257
  Forum Mall, 256
  Green Shop, 216
  Johnson Market, 185
  Nilgiris, 257
  Russel Market, 183, 216
Marwaris, 237
Mascarenhas House, 260
Mason, Philip, 161
Matthan, Dewan Bahadur K., 98, 231, 260
Mavalli Tiffin Rooms (MTR), 102
Mayo, Lord, 135
Mayo Hall, 135
McIver, I.J., 90
McIver Town, 90
Medaris, 192
Meena, C.K., 96, 98
Meenakshi Koil Street, 116, 182
MEG & Centre (Kensington Road), 143
MEG War Memorial, 143
Mehkri, Enayatullah, 91, 217
Mehkri Circle, 91
Mehkri, Mohiuddin Ali Khan, 158
Methodist Episcopal Church, 108
Methodist School, 108
M.G. Road, 100, 102, 257
Midford, J., 101
Milk Vendors' Road, 105
Miller, Sir Leslie, 90
Miller Road, 90
Minto Ophthalmic Hospital, 111
Mirza, Lady, 214
Misquith, J.C., 101
Mitchell, Ralph, 75, 223
Mme Shearer's, 101
Mohammad, Fath, 30
Mohammad, Sheik Wali, 30
Monseigneur D'Souza Circle, 92
Moorhouse, Lt Joseph, 141
Moses, G.E., 105
Moses, Mrs Seema, 105
Moses, Rubin, 105
Moses, Sydney, 105
mosques
  dargahs, 158–159
  Jumma Masjid, 158
  Maaroof Mosque, 158
  Masjid-e-Azam, 158
  Mastani Ma Dargah, 159
Mudaliar, Dewan A.R., 101
Mudaliar, Muthuswamy, 99
Mudaliar, Sir Arcot Narayanaswamy, 92, 126, 206–207
Mudaliars, 206
Munro, Innes, 35, 205
Murphy Town, 90
Murthy, K.K.S., 187

Mysore, 16, 21–27, 29–33
dewans of, 53
expansion of, 34
silk industry, 45–46
Mysore Gate, 33, 122–123
Mysore Lancers, 74–75
Mythic Society, 110

N
Naderer, Ilse Sheldrake, 221
Nagar insurrection, 51
naming of roads, 87–92, 117
Namma Metro project, 128, 186
Nanjappa, K.M., 92
Nanjappa Circle, 92
Nanjraj, Karachuri, 30–32
Narasaraja, Kanteerava, 22
Narasimhachar, R., 18
Narasimharaja Circle, 134
National Biblical, Catechetical and Liturgical Centre (NBCLC), 157
National Fossil Park, 170
National Gallery of Modern Art, 136
Navayats (Deccani Muslims), 217
Nayaks, 192
Nayindas, 192
Neemrana, 260
Neginhal, S.G., 177
Nilgiri's departmental store, 99–100
Nimbalkar, Saibai, 24
NIMHANS (National Institute of Mental Health and Neurosciences), 111, 266
Nrityagram, 102

O
Old Bangalore (Hale Bengaluru), 18
Old Bull and Bush, 102
Oldham, Bishop William Fitzjames, 108
Oldham, Mrs, 108
Old Poorhouse Road, 102
Opera Theatre, 100
Orr and Barton's, 101

P
Palace Guttahalli Circle, 131
Parade Café, 98–99, 102
parks and gardens, 164–176
Parsis, 208–211
Parthasarathy, M.A., 177
Partition Treaty of Mysore, 49
Penney, Rev. Frank, 152
Persian Muslims, 211–215
Pettigrew, Rev. Samuel Thomas, 107, 153
Phadnavis, Nana, 38
Pir, Sayyid, 39
plague epidemic (1898–1899), 115
polo-playing, 73
Pondicherry–Bangalore trade connection, 45
Poovulu Balija Naidus, 45
Pott, Janet, 63, 65
The Printers (Mysore) Limited, 101
printing press in Kannada, 106
prisoners-of-war (POWs) in Bangalore, 112–113
Purnaiya, Dewan, 49–50
Puttanna Chetty Town Hall, 134

Q
Quadri, Hazarat Sayyad Shah Mohiuddin, 159

R
railways, 96
The Rain Tree, 260
Rajajinagar, 118
Raj Bhavan, 134
Raju, Venkataswamy, 131
Raman, Sir C.V., 110
Ramanuja, 204
Ramaswamy, N.S., 259, 262–267
Ramsbotham, Mavis, 84
Rao, K. Ramachandra, 110
Rao, Khande, 32–34
Rao, Peshwa Baji, 226
Rao, Sajjan, 229
Rao, V.P. Madhava, 228
Rau, Madhav, 237
Rau, N. Lakshmana, 180, 237
Raya, Rama, 20
Raya, Yadu, 26
Raya II, Veera Ballala, 18
recreation, modes of, 72–78
Regimental Polo Club, 73
Rendition, 53
Residency Road, 90, 92, 100
Rhenius, Charles, 90
Rhenius Street, 90
Rice, B.L., 82, 107, 135
Rice, Lewis, 94, 124, 182
Richards, F.J., 117, 129
Richards, Lt Col G.R., 90
Richards Park, 176
Richards Town, 90, 117
Richmond Road, 91
Richmond Town, 118, 215

S
Sahib, Chanda, 31
Sahib, Hyder, 30, 31
Sait, Haji Sir Ismail, 136
Sait, Jaffer Ibrahim, 216
Sait, Khan Bahadur Hajee Sir Ismail, 216
Sajjan Rao Circle, 229
Sakamma family, 201
Sambhaji, 22
Sampige Road, 177
Sankey, Major R.H., 153
Sankey, Sir Richard, 173
Saraswat community, 232
Sarvanton, Fr., 154
Scott, Lt Col Sir Walter, 152
Select Bookshop, 187
servants, 68–72
necessary to an establishment, 69

Shah, Muhammad Adil, 23
Shankara-Sarada Mutt, 229
Shankar Math, 136
Sheshadri Iyer Memorial Library, 174
Shivaji, 22
  conquer of Bangalore, 24–25
Shivajinagar, 182
Siddapura Road, 164
Siddoji, 228
Sindhis, 239
Sinh, Bhim, 228
Sinh, Karna, 228
Sir Krishnarajendra Silver Jubilee Technological Institute, 162
Sir Mirza Ismail Nagar, 91
Slaughter House Road, 182
snipe shooting, 75
Software Technology Parks of India (STPI), 251
South Parade, 100
Spencer's, 102
Spinker and Enayath Brothers, 102
Srinivasan, P.K., 102
Staley, Elizabeth, 66
Standage, Colonel Robert Fraser, 90
Standage Road in Fraser Town, 90
State Central Library, 129
statues, 161–164
  Jayachamarajendra Wodeyar, 175
  King Edward VII, 162, 175
  Maharaja Chamaraja Wodeyar, 162
  Queen Victoria, 162, 175
  Sir Mark Cubbon, 162
Steel, Flora Annie, 68
St Germaine's High School, 109
St Joseph's College, 109
St Joseph's School, 109
St Joseph's Seminary, 109
St Martha's Hospital, 111
St Patrick's Cathedral, 109
Stracey, Eric, 221, 223
Stracey Memorial School, 223
Subbanna house, 176
Sufism, 159
Suharawardi, Hazarat Tawakkal Mastan Shah, 158
Sullivan, E.H., 90
Sultan, Tipu, 27, 34–35, 38, 165, 182
  development of Bangalore, 43–45
  peace treaty with Cornwallis, 42
  personality, 45–47
  Third Mysore War, 38–41
  weapon-system, 46–47
Sultanji Gunta Road, 182
Sydney Road, 101
Syrian Christians, 230–231, 234

T

Taj West End hotel, 136–137
Tamil-speaking people in Bangalore, 204
tanks and lakes, 180–181
  Kempambudhi tank, 180
  Lalbagh and Sankey tanks, 181
  Madiwala tank, 180
  Vasanthapura Lake, 181
Taramandal, 43
Tasker Town, 118
Tata, J.N., 110, 135, 162
Tawakkal, 159
Telugu community, 236–237
temples
  Anjaneya temple, 123
  Basava Temple, 204
  Bull Temple, 145–146
  Dharmarayaswamy Temple, 182
  Dharmaraya temple, 208
  Dodda Ganapathi Temple, 146
  Gavi Gangadhareswara Temple, 145, 147
  Kadu Malleswara, 149
  Karanji Anjaneyaswami temple, 180
  Malleswara temple, 230
  Mallikarjunaswami Temple, 149
  Mallikarjuna temple, 26
  Parsi, 208
  Plague Amma Temple, 115–116
  Rameswara Temple, 117
  Someswara Temple, 20, 148, 150
  Sri Subramanya temple, 229
  Venkataramana Swamy Temple, 148, 150
thambis, 141
Thamboo Chetty Road, 92
The Three Aces, 102
Thimayya, General K.S., 197–198
Third Mysore War (1790–1792), 38–41
77th Moplah Rifles, 152
Tigalas, 45, 165, 207–208
Tipu's Palace, 123–124
towers in Bangalore, 20
Town Hall, 134
Treaty of Srirangapattana, 42
trees of Bangalore, 176–180
  African tulip tree *(Spathodea campanulata),* 177
  bottle brush *(Callistemon lanceolatus),* 179
  cannon ball tree *(Couroupita guianensis),* 177
  copper pod *(Peltophorum pterocarpum),* 178
  flame-of-the-forest *(Butea monosperma),* 178
  giant *ficus* trees, 179
  gulmohur *(Delonix regia),* 178
  jacaranda *(Jacaranda mimosifolia)* flowers, 177
  konna or Indian laburnum *(Cassia fistula),* 179
  rain tree *(Enterolobium saman),* 177
  starry frangipani *(Plumeria rubra)* flowers, 178
  Tabebuias, 179

U

Ubhayaker, Lalita, 233
Ugadi festival, 205, 241

United Theological College, 156, 231
Unvala, Ervad Pestonji Jamshedji, 209
Upparas, 192

V
Vani Vilas Hospital for Maternity and Child Health, 91
Vani Vilas Institute, 91
Venkatappa Art Gallery, 129
Venkataswamy, K.V., 102
Victoria Hospital, 111, 134, 184
Victoria Hotel, 140
Vidhana Soudha, 124, 126
Vijayanagara kingdom, 17, 21
Vijayanagara kings, 16
Villa Pottipati, 260, 269
Vissac, Fr., 109
Visvesvaraya, Sir M., 82, 162, 236
Visveswarapuram, 111, 118, 229
Vittal Mallya Road, 90
Vokkaligara Sangha, 110–111
Vokkaligas, 192–193

W
Wacziarg, Francis, 260
Wadia, B.P., 118
Wallich, Dr Nathaniel, 166
Weismuller, Johnny, 140
Wellesley, Lord, 42–43, 46, 55, 226
Wesleyan Mission, 107
Wheeler Road, 91
White, Brigadier Donald, 224
White, Jennifer (Robey), 222
Whitefield, 119
Wilks, Col Mark, 36, 87
Williams, Major, 100
Wilson, E.R., 221
Wilson, Patrick, 68
Wilson Garden, 119
Winston Restaurant, 100
Wodeyar, Chamaraja, 131, 168–169
Wodeyar, Chikka Devaraja, 25–26, 34, 125
Wodeyar, Dodda Krishnaraja, 16
Wodeyar, Sri Chamarajendra, 117
Wodeyar, Jayachamaraja, 193, 194
Wodeyar, Mummadi Krishnaraja, 106, 205
Wodeyar, Raja, 21
Wodeyar dynasty, 21, 26–27
Wodeyar III, Krishnaraja, 49, 52
Wodeyar IV, Krishnaraja, 194, 205
Wodeyar X, Chamarajendra, 53
Woody's, 105
Wren Bennett's, 102

Y
YWCA, 84

Z
Zoroastrians, 208–211

KS-102-148

₹1495 / £25 / $45

NIYOGI BOOKS

ISBN: 978-93-83098-09-5

9 789383 098095

www.niyogibooksindia.co